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THE ECCLESIASTICAL REVIEW

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ARE WE NEGLECTING A MISSIONARY OPPORTUNITY?

A WRITER in the last number of the ECCLESIASTICAL REVIEW urges attention to the duty of administering Baptism to children whose legitimate guardians are not sufficiently instructed to value this boon for them, yet many of whom would by no means object to the baptism of their children. I propose to discuss this subject somewhat more fully, in the hope of contributing thereby to the increase of opportunities for saving souls and enlarging the Catholic missionary field at home.

Missionary annals have a peculiar power of driving one back to the fundamental truths of religion. To the modern reader they present practical Catholicity in much the same way—abstracting, of course, from inspiration—as the Acts of the Apostles presented the new Christianity to the first catechumens. They prove both attractive and suggestive. For, in mission enterprise, the question is so plainly of souls that everything said and done is of interest. To save souls is the business in hand, a business simple, disinterested, absorbing, divine. No discussion need obscure the work; for felt exigency of salvation makes it very evident that only in One can men be saved, and only in His appointed ways. To apply the assured means of cleansing, of healing, of sanctifying, without dispute or delay, is the missionary's urgent intent; and hence we notice in him very little inclination for the "foolish and unlearned questions" that beget strife.

Certainly he has to teach, but he does it with authority; he may often have to argue, but he does it that he may immediately be allowed to act: and in following his course we feel the exhilaration of participating in great deeds greatly accomplished—we may even begin to ambition some career of similarly blessed activity.

A recent American publication has focused very various minds on a rich missionary record. The four volumes of Father DeSmet's *Life and Travels among the North American Indians*, in their details and even repetitions, are abundantly interesting and instructive. While chronicling some important religious achievements, they suggest others of far wider reach. In impressing on us the fruitfulness of the Indian work of a complete man, a thorough priest, a hearty missionary, they distantly intimate what a human-divine agency like the Catholic Church may be expected to accomplish in such a country as the United States.

To dilate on Father DeSmet's apostolate is not here my object; much less is it to treat of the religious future of the Republic. One characteristic of the man and his mission forces on me a line of thought more or less collateral but reasonably importunate for expression at the present time. The baptizing of children is a striking feature of this great Jesuit's work. Nothing very unusual in a Catholic missionary, it will at once be remarked; but attention to the letters and other documents in Father DeSmet's *Life* shows that in his case it was more than ordinary. What he did in this matter he insists on, and he gives his reasons for so acting. The moral may be for his fellow-priests. On page after page throughout these four volumes we meet such notes as the following: "I baptized three little children whose parents had joined us on the road." "I baptized some fifty little ones, principally in the forts." "I baptized their infants." "I baptized all their small children." "Father DeSmet baptized 253 children of the Cheyennes at the Grand Council of 1851." "I have had the happiness of regenerating nearly six hundred of them in the saving waters of Baptism." In four months of 1859 he

"baptized about nine hundred Indian children;" and in 1863: "In my visits among the Missouri tribes I baptized over 900 little children."

Other figures, from a few baptisms on a river point or in a temporary camp to scores and hundreds at the regular stations and during the missionary expeditions, are constantly recurring. Adults appear in fine numbers also; but the "children," the "small children," "the poor little children," are the never failing refrain.

Was it with the prospect of these baptized little ones being brought up Catholics—which Church practice ordinarily supposes—that Father DeSmet admitted so many to the initial Sacrament? In some cases he had that prospect; in others he had not; but he had a well-defined and highly approved object in view. He had a moral certainty that the children in question would die in their baptismal innocence; and so he was confident of saving them for eternity when he poured on them the regenerating waters. With this very "hope of baptizing so many poor little children" he supported himself in his arduous toils and induced other laborers to enter the Indian field. "By baptizing children," he wrote (December, 1839), "we doubtless open the gate of salvation to a large number. I have often noticed that many of them seem only to await the holy rite of Baptism to go and take possession of eternal happiness, for they die almost as soon as they receive it." And thirty years later he had the same view, the same wise enthusiasm. He then wrote (May, 1867): "It is a real feast day to baptize these poor little innocents: Baptism will have opened Heaven to a great number whom I have had the good fortune to meet in my long excursions. I am firm in the conviction that they are interceding with God for me."

A similar cry arises from every mission land: an exultant report that, at least, children's souls are securely given to Him who died for them. And the Propagation of the Faith, as well as individual missionary societies, finds reason to commend its laborers, if—whatever else is done or not done—many dying infants are annually baptized. It could not be

otherwise: it is peopling Heaven—the essential work of the apostolate.

But now a question arises. If the souls of the red-man's children are so precious; if the souls of the young blacks in Guinea, of yellow or brown infants in China and Oceanica, are so desirable and so well worth running after, even to the ends of the earth, what about the offspring of our white neighbors? To look at home: what was being done in Father DeSmet's day, what is now being done, for the dying children of non-Catholic Americans? Is this still a matter that can be referred to only with tears, as a Baltimore Council declared, forty years ago? The Second Plenary Council has impressive words bearing on the subject. When lamenting the blindness of so-called Christians who procure Baptism neither for themselves nor for their children, it says: "Hinc adolescunt, senescunt, moriuntur denique, Christianorum nomen falso prae se ferentes, quin unquam Christi Ecclesiam per Baptismum fuerint ingressi. Infantes quoque suos, (quod sine lacrymis dici nequit) jure fraudant, quod Christus effuso sanguine iis comparavit, et quotidie passim e vivis excedere sinunt Baptismo destitutos, sine quo Dei vultum, caelestis beatitatis fontem et originem, aspicere nunquam licebit." [1]

Now the branch of missionary endeavor brought forward in the preceding pages, must serve, if for nothing else, as a reminder of the sad facts which the Council signalized. Here, indeed, from among us, daily, on all sides, are the little ones allowed to go out of life, destitute of saving Baptism. Such a possibility elsewhere is enough to awaken our most active zeal. It is the contrast that suggests the strange query whether we could somehow regard it as more important to regenerate Indian or other savage children than the children of civilized Americans. Of course we could not: but the relative proceedings are startling. Father DeSmet, like his brethren in all foreign missions, was on the watch for opportunities, delayed the river steamers, jumped off at unknown

[1] Decr. 225.

landings, pushed his way into hostile forests, sat down with his companion in pest-stricken encampments—simply "to afford the benefit of Baptism to some children;" yet, in two-thirds of the most accessible homes in the Republic, neither foot nor hand is moved to afford that same inestimable benefit to children equally needy. The friend of the Indians had his mission and kept to it; what is everybody's mission is perhaps nobody's; but, in any case, the dull apathy which allows most Americans who die in childhood to go away unbaptized is appallingly unchristian.

Where is the remedy? That there is one, we must maintain; for there is always balm in our Galaad—if only the physicians be at hand to apply it to the wounds of the daughter of the Lord's people.[2] In the divine dispensation under which we live, there is provision for every spiritual want; and as our grounding is in Faith, radical remedies are most surely found in the special province of that virtue. It must prove health-giving to spread the plain Catholic truth, to impregnate the social atmosphere with ideas of the unique value of the human soul and of the absolute necessity of supernatural means for its salvation. A clear, oft-repeated, inoffensive expression of belief is very effectual; even a well-determined state of mind has its influence. What is strongly in the priest's thought shows a happy tendency to percolate into the people's practice—among us, even beyond the confines of the fold.

If instruction on the nature and necessity of Baptism—an instruction, by the way, always obligatory—be made specially explicit and specially detailed, it will not only move our own people to timely action, but will also gradually enlighten outsiders; for the doctrine on the matter is, Christianly speaking, irresistible. It sounds out of the very life and membership of Christ's Church. It is enshrined in the inspired words: "By one man sin entered into this world, and by sin death: and so death passed upon all men, in whom all have sinned" (Rom. 5:12); "Amen, amen, I say to thee, unless a man be

[2] Jer. 8:22.

born again of water and the Holy Ghost, he cannot enter into the Kingdom of God" (John 3:5). The faithful know, as part of their Faith, the need of this Sacrament either in act or in desire, unless martyrdom intervenes. Hence do they hold that children who have not reached the use of meritorious will, can be saved only by the Church's ministry of regeneration. The consequence, then, is that the baptized shall see God face to face for all eternity; that the unbaptized shall never see Him. For part in Christ is, by Divine ordinance, for those who have His sign upon them; and in Him only is the new birth that blossoms into life everlasting. Therefore, too, is it that every human soul, from the moment of its creation—as all are made in Him—has an exigent right to the laver of salvation which He furnished by the shedding of His Blood. Indeed, to deprive a child of the old Adam of the redemptive grace of the New Adam is, in the actual circumstances of the progeny, not alone unchristian but even inhuman: it is literally murderous.

The persons immediately concerned in this grievous wronging of infants are mostly those who are not blessed with the gift of Christian Faith. Dogma being indefinite or nonexistent outside the Church, parents and others are frequently quite unaware of the value of Baptism for those who die in childhood. Nor do they always get from Catholic charity the enlightenment which their ignorance so gravely demands. There seems, however, an unpardonable inconsistency in the omission of the prescribed rite by people who at all profess Christianity. Their fault may be kindly brought home to them. They are, we will presume to remind them, sufficiently convinced that salvation is in the system of religion established by Christ; and they have the weightiest authority—the authority of His followers during fifteen, not to say nineteen, centuries—for the essentialness in that system of His baptism of water. How, we may ask them, can they consider their opinion, or absence of opinion, safe, in apposition to such forceful testimony? They may, unfortunately, not see the point of Church definitions; but they cannot but hear a sound

that fills the whole world. The great voice of the Christian ages proclaims that infants are not saved if they are not baptized. Deafness or indocility to such teaching cannot be religiously rational; and as utterly dependent interests are at stake, to be heedless is to be heartless. It is a law of common morality that, when an end entirely necessary is in view, every means—even though but probably essential—must be unfailingly invoked. And who that understands anything of Christian revelation will venture to deny that dying infants have at least a probable need of Baptism? So much our ill-tutored or unreflecting neighbors, if taken properly, may be willing to admit.

That, also, they owe due consideration to what acknowledged authorities have affirmed on so grave a subject, can be calmly urged on them. To say that they accept Christianity, but do not accept what the vast majority of Christians and the unanimity of their great teachers declare about it, is very like juggling with words. In supernatural matters positive doctrine is peremptory; and with regard to Christ's appointments, what is handed down is necessarily the norm. Did He make the saving ordinance of Baptism universal? His disciples—with whom He is—most solemnly announce that He did. And there is no change in divine conditions because we opine or do not: only our faith can be efficacious, its efficacy always consisting in holding, transmitting, acting upon, the truth once delivered to the Saints.

References to individual great authorities may sometimes be serviceable to our educated non-baptizing friends; to whom we may also recall that, when the Fathers of the early centuries insisted on the necessity of the Sacrament for infants, they explicitly declared themselves the echo of an apostolic and divine tradition. Those who relish research and proof can be directed to St. Irenæus and Origen for the apostolicity of infant baptism; to St. Cyprian and the Councils for the deathly danger of its delay; to St. Jerome for the crime of its omission; to St. Innocent I for the fatuity of promising salvation without it; etc., etc. But St. Augustine sufficiently

represents both his contemporaries and his predecessors. He is also more often at hand; and he is always of such incisive force that it is hard to imagine a person of Christian education who is not impressed by so great a Father's categorical statements.

He had not very directly to urge the people of his day to baptize their dying children, for nearly all of Christian name —even the multitudinous heretics—then baptized; but as he was maintaining the reality both of original sin and of grace, he insisted on the need of the sacrament of regeneration for all, for infants as well as adults. "What Christian," he asks, "could bear to have it said that any one can reach eternal salvation without the rebirth in Christ which He willed to be by Baptism? "And introducing the text of Titus (3:5), that our Lord "saved us by the laver of regeneration," he continues: "Who, therefore, dares affirm that children can be eternally saved without that regeneration, as if Christ did not die for them?" [3] Commenting on the fact that only these who believe in the Son of God can be saved, he puts baptized children among the believers, because of the faith of the Church and of those who offer them for the Sacrament; and he concludes: "The child, therefore, would perish and would not have eternal life, if it did not by the Sacrament of Baptism believe in the only-begotten Son of God." [4]

He implored his contemporaries not to deceive or be deceived by delusive theories on a matter of such consequence. Some pretended that the children of Christian parents did not need the rite; he replied: "No matter how just and holy the parents, their children are not freed from the guilt of original sin, unless they are baptized in Christ." He then adds—much to our present purpose: "For these little ones we ought the more eagerly to plead, the less they can do for themselves." [5]

On perverse or neglectful parents the children's advocate is severe. He is speaking of the judgment denounced against

[3] Lib. ad Marcel., I, 23.

[4] *Ibid.*, 61.

[5] *Ibid.*, III, 102.

the world because it prefers darkness to the Light who came into it, and he asks: "How is not this judgment for those who, in their love of darkness, as they do not themselves believe, neither do they want Baptism given to their children when the death of the body is imminent?" [6]

His fellow-bishops of Africa were of his mind when they solemnly declared that those who deny baptism to infants, slay them: *necant parvulos.* "They deny," run the words, "that the little ones are to be baptized for the salvation which is given through Christ the Saviour, slaying them forever with this death-dealing doctrine, promising that, though not baptized, they shall have life everlasting." The error was to them so manifest, and so manifestly pernicious, that those shepherds of the lambs felt bound to put on record an anathema against any one "who denies that children are freed from perdition and obtain eternal salvation by the Baptism of Christ." [7]

Moderns of some scholarship are little inclined to disregard technical knowledge, or even specialist opinion. They may be shown how sure and unvarying are eminent scientists—in the supernatural field—in their deductions concerning infant baptism. The great theologians are as unanimous as the Fathers on the main point, that, namely, the omission of baptism is for children an irreparable loss. They may introduce St. Augustine's *damnatio mitissima,* and may emphasize the worse evil of being condemned for actual sin than for original sin alone; but the gist of their reasoning is that eternal exclusion from the Vision of God—and that on account of sin—is sadly sufficient to be called loss of salvation. To have as one's part even complete natural happiness instead of the Heavenly Father's promised mansions is indeed to be disinherited. As the men of science those theologians were, they took hold on revealed truths and facts and drew from them —as should every instructed Christian—plain practical conclusions. In the matter of salvation, they reasoned, we have

[6] Lib. ad Marcel., I, 61.

[7] Ep. CLXXV. ad Innoc., 6.

nothing unless we have part in Christ; we have this part by our own act or by the act of others: children can have it only in this latter way. "The merit of Christ," says St. Thomas, "enables baptized children to obtain beatitude, though they have no merits of their own; because by Baptism they are made members of Christ." [8]

Deep as the question is why they should be in either sin or grace without their own act, the same holy Doctor puts it in masterful lucidity. "Infants," he writes, "are not capable of movements of free will; therefore are they moved by God to justification by the mere informing of their soul. This, however, is not done without a sacrament; for as the original sin from which they are justified did not reach them by their will but by their carnal origin, so also grace by a supernatural generation is derived to them from Christ." [9]

Nowhere, perhaps, is the necessity of this baptism more strongly impressed on the student than in a decision apparently opposed to its administration. St. Thomas questions whether children are to be baptized against the will of infidel parents; and he decides that, until they become masters of themselves by the use of reason, they should not. As a faithful interpreter of the Church's spirit, of her love of order and right, he will not have done for the offspring, while it is, as it were, a part of the parent, that which can not be done for the parents themselves so long as they are unwilling. He is not, it must be remarked, speaking of dying children (though, in urging that baptism be not deferred, he remarks that the danger of death "is always to be feared for children"); but he has to answer the objection that we imperil the salvation of the infants of infidels if we do not baptize them when we can. He admits the risk, and then proceeds to place the responsibility —where it would be well if we could cause it to be felt or understood, especially by those who like to be called Christians. "The providing," he says, "of the sacraments of salvation for the children of infidels pertains to the parents themselves.

[8] P. I, II, q. 5, a. 7.

[9] P. I, II, q. 113, a. 3.

Hence is the peril theirs, if by the privation of those sacraments their little ones should suffer the loss of salvation." [10] So, even pagan parents will, according to this most ample authority, have to answer for an omission which they should, in the interests of their children, have rationally considered.

Accountability for the certain, probable, or even possible future of their dying infants will easily arrest the attention of American parents. They are generally sensible and affectionate. Among them, moreover, complete unbelief is not common: rather they have a hankering after relations with the unseen world. They do not want at all to think or hear that their deceased little ones are no more, are nowhere, are nothing. They want to think of them in beauty and bliss and glory; for the deeper promptings of nature, as well as the far-off echoes of faith, suggest for their beloved a real Heaven, a lasting Heaven, a Heaven with God. If in such parents there be awakened even the faintest hope of doing in time anything beneficial to their children's eternity, they will do it, or allow it, or demand it.

Why then, it may be asked, do so few of our non-Catholic fathers and mothers procure baptism for their dying infants? They ignore or forget the duty of the moment, and no one admonishes them. But have they not usually some good Catholic neighbors who, though they should know very little else, would always know the necessity of Baptism for a dying child? Alas! it is a fashion of the day to keep a close mouth on things practically religious. Parents themselves and other non-Catholics may now pass a lifetime in free intercourse with the faithful, in an easy "separated brethren" presumption, and not once be informed that outside the Church salvation can never be other than most exceptional. Who will tell them in their trouble that the case of their unbaptized infants is, supernaturally speaking, absolutely hopeless? Yet it would be but common kindness, but elementary charity. What goes on is surprisingly sad and disappointing. Word spreads that

[10] P. II, II, q. 10, a. 12.

a neighbor's child is sick, that it cannot live; and the messages, the visits of anxious compassion are immediately multiplied. Catholic women, in their characteristic geniality, press forward and are eager to give help, advice, consolation. Simple love of the little sufferer comes natural to them; and their tender condolence with the afflicted parents is as expensive as it is sincere. They wish they could do something. Oh! why don't they do something? Who stops their mouth from whispering the one word in place, the one word that is needed? Hearts draw together in sympathy. Most mothers, if not fathers as well, would listen to the earnest suggestion which plainly meant but the child's welfare, which merely asked that, as the little body could not be healed, the great soul should be clothed in the Lord's imperishable glory.

If our conscientious faithful were asked why, in such circumstances, they do not suggest a thing so necessary, they would possibly answer that they were never taught to do so. There may, then, be room for insistence, in common catechism and lecture, on this primary duty of Christian charity. Certain instructions in the matter are made of positive law by most Councils. A *sedulous* explanation of the *most grave* obligation incumbent on *all*—no priest being present—to have *dying children* baptized, is prescribed by the Baltimore decrees above referred to. A point everywhere practical was vigorously touched by the Maynooth General Synod of 1875, when it wrote: "Gravissime onerantur conscientiæ eorum qui curam animarum gerunt, instruere et admonere medicos, obstetrices, aliosque quorum intersit, *nullam praeterire occasionem* animas a Christo redemptas Illi vindicandi per baptismum." [11] Those concerned were also required to teach the faithful that there was mortal sin of omission in not bringing—the case occurring—an abandoned infant to a place where it could be baptized. Catholic conscience may be profitably quickened by measured instruction on similar common omissions.

That, where a priest cannot be had or introduced, another

[11] Decr. 31.

person, of no matter what description, may and should baptize a dying child, is, of course, but elementary information. Yet it has to be renewed and spread. There is enlightenment for non-Catholics in hearing that the necessity of the Sacrament is so great that the restrictions to its administration are the least possible. As long ago as the thirteenth century St. Thomas had to insist on the point. "It is better," he wrote, "to leave this life with the sign of Christ which is conferred in Baptism that without this sign, by whomsoever it may be given, though it be by a Jew or a pagan." [12]

It may not be out of place to remark that the matter and method are as simple as the minister. Natural water in some form is found everywhere; and most rational beings can mean to do what Catholics do, while pouring a little of that water on the person's skin—of the head, if possible—and meantime saying: "I baptize thee, in the Name of the Father, and of the Son, and of the Holy Ghost." No man in the ministry will think a frequent return on these details at all superfluous, if he reflects how seldom he has been satisfied with an account of a lay baptism. It was all right for the children brought to him: he knew what to do. But for those who never reached him, or any other priest, the case may have been different.

With regard to possibly recalcitrant parents, we must keep on the Apostle's lines, "giving no offence to any man, that our ministry be not blamed: but in all things let us exhibit ourselves as the ministers of God, in much patience—in charity unfeigned, in the word of truth, in the power of God." [13] The same, proportionally, must be the bearing of the good lay people whom we encourage to take the part which God may offer them in so delicately charitable a mission. But the confidence bears restatement, that, if fittingly informed and counselled, the non-Catholic mother or father will usually do or get done what may even probably—as they think—benefit their dying child. If sad omissions are the rule, the blame had

[12] P. II, II, q. 39, a. 4.

[13] II Cor. 6: 3.

better be taken by those whose faith and friendship should have spoken but did not. Unwillingness or animosity of parents is not the really great obstacle: that consists in our regarding the loss of outside children's souls as a vague misfortune on which it is uncomfortable to speculate.

Other things, undoubtedly, have to be done, and Catholic zeal may seem to have its hands full. Yet in Church commerce the passing soul has always right of way. Nothing is comparable in assured fruitfulness to the salvation of the human beings whose eternity is here and now being determined. But false ideas deaden zeal. There lurks in many minds—through lack of philosophy or prevalence of materialism—the delusion that those who die in infancy are less human beings than others, and so may be more unconcernedly overlooked. Away with the unnerving fallacy! In the state of permanence there is no immaturity, in the land of fruition there is no more growth than decay. All ours are men and women, with God or away from God forever. Is not then the prospect a dazzling one, to secure so easily to multitudes of the sons and daughters of the race an immortal glory in the beauty and the fullness of the stature of Christ?

Nor should we, fishers of men, forget that zeal for dying children takes in adults as in an invisible net. Noticing that unseen things are for sensible Catholics a reality, they begin to question whether those unseen things should not be a reality for everybody. The candid goodwill to their children proves also a cord of Adam. Indeed we have in our hands no agency for the conversion of our neighbors and fellow-citizens one-tenth so powerful as our own manifest pursuit of the supernatural; and to take trouble about a poor soul, when nothing earthly is to be got but the trouble, is a proof of faith that suggests and induces belief. That nothing earthly *is* here sought, can and should be made clear as daylight; nothing whatever, not even the listing of proselytes or swelling the ranks of the Church militant; nothing but charity's saving touch on the brink of eternity.

Looking in that direction we must recognize a higher in-

fluence, the influence of beatified prayer. For we have simply to conclude that, if infants are baptized into the Church in Heaven, they will infallibly help to draw those dear to them within the saving sphere of the Church on earth. We have noticed Father DeSmet's firm conviction that the baptized innocents were interceding with God for him and his mission. The similarly favored will similarly favor those who now have apostolical desires; and so our immediate charity will run finally to the conversion of the country.

The vastness of the numbers to whom we can at once be such benefactors, should exert a strong attraction. General statistics and mortality tables allow us to compute that 750,000 Americans annually pass away at an age at which baptism would suffice to secure salvation. Of these hardly a third are blessed with the regenerating rite. There remain therefore some 500,000. It is a neglected mission worth considering: an annual squandering of half a million souls!

A claim, and an inspiring one, of the world-wide Association of the Holy Childhood is that it procures baptism for more than four hundred thousand pagan infants every year. In this Christian country five hundred thousand are let go unbaptized. How is it that no actual association patronizes them? How is is that no association is formed to make them its special object? Ladies' Sodalities are blossoming throughout the garden of the American Church; their good odor penetrates into nearly all congregations, and quite permeates many of them. A sympathetic zeal, more than humanly tender and energetic, is full to overflowing in the hearts of thousands, of tens of thousands, of Catholic girls and women. Yet in the midst of these devoted followers of the Divine Friend of Children, of these appointed missionaries of the home, the slaughter of the innocents is ruthlessly continued. Procuring them baptism would, as the Roman Catechism suggests,[14] be but acceding to the Lord's request to suffer the little children to come unto Him. If both the pastoral business-like count-

[14] Bapt. Inf. II.

ing of assured fruits and the maternal instinct that lies deep in all Christian zeal, could be practically brought into play, the annual garnering for Heaven in these United States might begin to bear some proportion to the earthly harvests in which the people rejoice with so natural an exultance.

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THE CATHOLIC ENCYCLOPEDIA.[1]

THE appearance of the first volume of the long-desired Catholic Encyclopedia is an event in the development of religious literary activity in America, which coincides with a new era of Christian apologetics in English-speaking communities. Hitherto the inquirer after information that might lead to a knowledge of Catholic truth, or serve as a defense of it against popular prejudice and traditional bias, was at the mercy of sources which were either scattered and hardly accessible to the ordinary student, or tainted and poisoned to suit the bigoted temper of a majority of the English-reading public who had no sympathy with things Catholic and to whom the word "Roman" represented an element antagonistic to national loyalty or at least a hindrance to personal independence. We did not and do not, of course, lack books that set forth the Catholic faith, explain historical difficulties, and set right misrepresentations of facts which are understood to illustrate or interpret the activity of the Church of Christ. But such books—even when they are well written, that is, without merely rhetorical sentiment and free from that common fault of writers who, possessing the truth, mistake their personal conviction and sentiment for logical argu-

[1] *The Catholic Encyclopedia.* An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church. Edited by Charles G. Herbermann, Ph. D., LL. D., Edward A. Pace, Ph. D., D. D., Condé B. Pallen, Ph. D., LL. D., Thomas J. Shahan, D. D., John J. Wynne, S. J., assisted by numerous collaborators. In fifteen volumes. Volume I—Aachen—Assize. New York: Robert Appleton Company. 1907. Pp. 826, double column.

ment which ought to appeal to everyone else—are so unequal in their methods that it is often difficult to find one that suits the temper of some individual inquirer whom we would wish to instruct. For the very tone of a writer claiming exclusive possession of the truth at times prevents his non-Catholic readers from placing that confidence in the statements of Catholic authority which we ourselves are inclined to recognize in the Church.

Now an encyclopedia, inasmuch as it states facts and sources and deals with all topics in a more or less objective manner, escapes these prejudices. There is no room for the temptation to fill up pages with sentiment and special pleading; the keen criticism of the editors under whose scrutiny each article must pass, prevents misstatements, exaggeration, one-sided points of view, or omissions of integral parts of a theme. The inquirer gets the authentic facts, the authoritative truth, and, if he wants more, bibliographical notes appended to the more important articles point the way to more extended and detailed accounts, showing at the same time the experimental range of the author's own reading who must be supposed to be familiar with the references he assigns. Furthermore, the student seeking information finds its essential elements all grouped together in one place. He needs but this one source-book to put him on the right path or on his guard in the search for true knowledge.

Thus estimated, a Catholic encyclopedia is an indispensable work of reference in any household where there arise questions of religion or facts that serve as witnesses, direct or indirect, of divine truth. If we ask, how far does the International *Catholic Encyclopedia,* of which we have the first instalment, with its many thousand topics from the name "Aachen" to the term "Assize," fulfil the requirements of such an estimate, there can be but one answer. The work thus far done and represented by the first volume is of the highest character and exceeds not only the legitimate but also the most sanguine expectations of those who have waited for its publication with keen interest, appreciating what it means for the advancement

of the cause of Catholic popular knowledge and education. To be sure, we have only one volume, and there are fourteen more to come, without which the work is incomplete and the enterprise still within the limits of possible or of partial failure. But what has actually been accomplished toward the completion of the *Encyclopedia* represents much more than can be shown in this single volume. The beneficial effects of the energies engaged in the task of procuring the initial issuing of such a work go far beyond the result of editing the present volume.

In the first place, a position has been taken and defined by representative Christian scholarship which becomes a sort of Catholic judicial centre. Catholics have been roused to a consciousness that they have to defend certain religious interests represented in popular literature to which otherwise creditable reference books, urged upon or against them, have not done full justice. This consciousness has no doubt always existed among the cultured, but by this *Encyclopedia* it is being spread, emphasized, and, what is infinitely more valuable, the way to make it active and reactive is definitely laid out and paved by certified writers who correct the erroneous and malicious impressions created by pretended authorities who have written in ignorance, or with bias, about the Church and its teachings.

Closely allied with this awakening of Catholic consciousness is the increased strengthening of certain convictions touching our faith and such historical facts as have brought it down to us along the line of authentic tradition. In questions of religion the important matter is not so much that of establishing a claim to be believed, as that of establishing the truth. But truth, whilst it points the way to virtue, does not enforce it upon our free will; hence it happens that truth and wrong, like nobility of soul and vicious habits, are frequently found side by side and in persons representing God's authority in either Church or State. To make this clear and to draw the line that divides our loyal respect for a ruler from our personal disdain of his weakness is the duty of the Church historian and

philosopher, and the encyclopedist bears a large share of this task. He must sift the evidence and without preponderance of personal bias present the facts from which men have drawn opposite conclusions, because they confound the act with the motive, or the lawgiver with the law, or the individual with the class to which he belongs.

In this process of sifting historical facts Catholic writers may be forced to admit evidence which goes against their *esprit de corps*. Human nature is bent on claiming freedom from blame, although daily experience has taught us all that it continually gravitates toward malice. Popular polemics have applied the maxim that "the king can do no wrong" to religion. The Church being the Spouse of Christ, the infallible teacher of Christ's doctrine, the just arbiter in the domain of morals, is without blemish; therefore her ambassadors and her judges, claiming our respect and demanding loyal submission to her laws, are incorruptible. The inference is wrong, yet it is the most common reasoning applied to the Church when we are called upon to witness the conduct of her servants. The friends of the Church use the sophism to defend her, as her enemies use it to dishonor her claims. Now to be made aware of this fallacy is a gain. It may be humiliating to have to acknowledge that a pope or bishop or priest can be worldly and ambitious, but when it happens to be a fact it is more humiliating to deny it and, by stamping vice with the name of virtue, to make the Church responsible for the cowardice and malice of those who act unworthily in her name. The constitution of the Church is as distinct from the merits of her constituents as the merits of a civil constitution of a republic are from those of its accidental executives or rulers.

The *Catholic Encyclopedia* gives us a sense of security that scholarship has weighed the facts and separated them from the impressions which individual bias may form of them. Thus there is being established in our midst a kind of court of appeal before which we may challenge the malignant accuser, and to which we may refer our own doubts in matters of ecclesiastical history or jurisprudence.

There is another feature of far-reaching importance attaching to the beginning of this great work. It is this, that it has awakened a large amount of latent and inactive talent among Catholic students. It has not merely found out " who is who " among the professors in the various branches of theology, philosophy, apologetics, history, and kindred sciences, but it has set them to work in a way which enlarges their sphere of usefulness as teachers. Of the two or three hundred writers that have contributed to the present volume, a goodly number may have been efficient specialists in the topics assigned them, but they were not known as writers on these subjects. Many a gifted mind needs some special impulse to draw him out into print, before he becomes habituated to the sphere of usefulness which a tried author of good books commands, often for generations to come. This has been done, we venture to think, in a good many cases, and English Catholic literature in general is the gainer by the movement which has produced this volume of the *Encyclopedia.*

Nor have the writers whose names we find here as collaborators been selected with any other recognizable purpose than that of bringing into common service the best knowledge available among Catholic scholars. The names of Herbert Thurston, Jules de Becker, Kirsch of Freiburg, Benigni, Tirso Lopez, sufficiently vouch for the international character of the selection, just as the names of well-known American writers indicate that neither differences of order or of profession, nor legitimate diversity of views on important but open questions, have prevented mutual coöperation upon the common ground of the *Encyclopedia.* To bring about this coöperation must have been a difficult task, for men capable of serious work such as this are hard to get at, and still harder to control when editors undertake to harness their minds to a given task within prescribed limits of time and space. Professor Herbermann and his able associates in the work of editing the *Catholic Encyclopedia* will never receive the due meed of appreciation and credit which their painstaking and patient labor merits, quite apart from the erudition which they were required to

bring to their task. They have done the work of founding a university which is likely to do more for Catholic education and for a proper understanding of the Catholic position among non-Catholics of English-speaking countries than if they had endowed and equipped magnificent edifices and laboratories; and probably the best work accomplished by our actual Catholic University at Washington is here represented in the scholarly articles of its more prominent professors, written for this *Encyclopedia,* and especially in the discriminating editorial work of Drs. Pace and Shahan.

It would thwart in part the purpose of this review of the work were we to single out the articles which seem to us of special merit owing to the importance of the topic or the prominence of the writer. One characteristic noticeable throughout the entire volume is the objective manner of statement observed in the treatment of those subjects which lend themselves to controversy or party interpretation. Herein especially is shown the wisdom of the projectors and literary managers of the work, who must have conducted endless correspondence in order to secure that accuracy and caution which are prepared to meet all possible criticism.

There is one particular feature in which the *Catholic Encyclopedia* differs entirely from works of similar character that are suggested by purely secular enterprise, namely, the apologetic attitude which the defenders of Catholic interests are forced to assume by reason of the universal aggressiveness with which the Church, her doctrines, and institutions, are met on all sides. If there be one note more pronounced than any other of those that mark her identity as the representative of Christ on earth it is that of the "sign which shall be contradicted." That is the mark which signalizes her passive condition, over against which is set that other note of her active life—the charity by which all men shall recognize that her children are Christ's disciples. There is a deep lesson in this which the admirers of human success are slow to learn. It defines the Catholic position as irenical even whilst the Church is militant; it bids the Catholic writer take the defensive

against the protesting malice and misrepresentation of his faith and of Christian morals, and at the same time imposes silence upon him concerning the shortcomings of his adversaries, where these shortcomings are not a source of danger to the minds and hearts of the faithful. Accordingly such hostile criticism of Catholic institutions as we meet in the *Encyclopedia Britannica,* for example, does not find any counterpart in the *Catholic Encyclopedia* by way of attack on Protestant institutions, least of all by misrepresentation. The Catholic writer is for the most part content to show that his Church is misrepresented or falsely understood; and with this view he makes his references to non-Catholic literature. This is the polemics which Christ teaches. He does not attack the old religion or its abuses. He teaches positive doctrine which itself refutes errors by the very principles it inculcates; and if, perchance, He points out abuses, it is done only incidentally to illustrate by contrast the positive character of the needed reform.

This objectiveness, which implies the absence of all offensive *tu quoque* argumentation, and preserves the irenic tone that befits the true temper of Christian apologetics, has been maintained throughout. The writers of articles, such as those on Alexander VI, have not contented themselves with reproducing the lights of a picture that had its shadows, but in a temperate and judicious way they have stated the facts in such a setting as explains the incidents without prejudice to the truth of Christ and the prerogatives of His Church. A model article in this respect is that on Lord Acton which, though short, gives a sketch of his character that is clearly intelligible in all the details which may be found in an extended biography, yet avoids any odious allusions to the shortcomings of a gifted brain controlled by a mobile heart within lines defined by revealed truth.

In some cases, especially in respect of historical matters, the references might have been extended to certain works that have become popular among non-Catholics, even when such works in themselves are not of a high standard. Thus, to

take one example, the article Abelard would naturally lead the cultured reader to inquire what are the merits of the only English work on the subject known to our generation. A brief mention, therefore, of Joseph McCabe's *Peter Abelard* (Putnam, 1901), as the naturally biased product of an apostate monk, would put the reader in possession of information casually valuable because, as that author himself states, "English readers have no complete presentation of the facts of that remarkable career in our own tongue"; hence his work (of some 400 pages) is the only source of information to which non-Catholics are likely to go. Not to know of the work, however unreliable it may be, is to be minus an important item of defense.

At the risk of seeming critical where we would only wish to be useful, we call attention here to what some readers, who look to the *Catholic Encyclopedia* for full information, will consider omissions. In the articles "Abbreviation (Methods of)" by Father Leclercq, of Farnsborough, and "Abbreviations (Ecclesiastical)" by Dr. Shahan, whose essay is especially valuable for the explicit references to available authorities, the student is made familiar with the expressions and graphic signs that occur to puzzle him in ecclesiastical documents. Considering the specific purpose of the *Catholic Encyclopedia*, the list of abbreviations should not only be as full as the limited space of the work permits, but the principal abbreviated forms in use by the Roman Curia and in ecclesiastical documents, as well as in monumental inscriptions generally, should be given under their own caption, where they occur in alphabetical order. No doubt it is a tedious process, but it gives the greater satisfaction in a field that peculiarly belongs to a Catholic reference book. Many of the articles on topics that are treated in the ordinary Encyclopedia without danger of prejudice or misrepresentation might be sacrificed or passed over briefly so as to satisfy the ordinary sense of completeness and to give room for subjects of special interest in a Catholic Encyclopedia. A student might know in a general way that *A.B.* stands for Bachelor of Arts; but it would help him to

know for certain that the form is also used to express "auspiciis bonis," and that the context of an inscription must guide him, where its age and origin do not indicate that it was meant for the common classical note "a balneis." In like manner it is of interest to know that *A.L.* signed to a document is "actuarius Legati;" yet it might be the price of the privilege granted therein, or a mere dedication "animo libenti." But passing over mere abbreviations and technical forms that occur in ecclesiastical language and which the student might look for in a professedly *Catholic Encyclopedia,* we note omissions of a more definite character. An example is the absence of the word "Absolutism." The term is indeed found in its place in the volume, with the indication: see "Predestination," whence we infer that the subject is treated, under that caption, in its theological sense referring to the doctrine of absolute decrees, and perhaps in its metaphysical sense as maintaining non-relative existence. But to the Catholic student of political science and history the word has a very definite and important ethical sense as marking one of the chief modern errors in the relations of Church and State. Even before the promulgation of the Syllabus (prop. 37, 39, 42) Catholic philosophers were forced to combat as a distinct political heresy the assumed principle that the State is the source and origin of all public law, and canonists like Cavagnis and Zigliara (Propedeutica) are at pains to explain a principle the proper view of which is not without value to Catholics in a republic claiming government by the people.

Other topics of special interest to persons likely to be drawn into religious controversy might be added in view of certain modern scientific and social activities recognized as affecting the moral code. Thus we look for some reference under "Animal" to the practice of vivisection, or for the caption "Anti-vivisection," representing a considerable movement both in England and in America, and the moral and canonical aspects of which have been treated in contributions to Catholic literature of various forms, the latest of which is a volume entitled *The Church and Kindness to Animals*

(Burns and Oates, 1906). No doubt the subject will receive due attention under the heading of "Vivisection," but in the meantime the Encyclopedia is to help us by the sign-posts that direct us to the proper gate in the case where there are several avenues to the house. The suggestion has also been made, and we think it a useful one, that at least in the case of fixed foreign terms the authorized pronunciation be given. It is awkward for a Catholic lecturer unfamiliar with Spanish accentuation to find that he should have said Ximénes where he said Xímenes, whether he pronounced the consonants in the English or in the Spanish fashion. In like manner there are many Latin proper nouns and ecclesiastical terms in which the knowledge of where to place the accent indicates the degree of a person's classical culture, a matter which frequently influences the weight of his authority in controversy. Incidentally we notice also certain spellings of proper names which are faulty, as "Exaten" for "Exaeten," the celebrated castle and studium of the Jesuits in Holland, "Vigorniense" for "Wigorniense" in the article "Antiphonary," where the reference is not to a locality that might have derived its name from a Roman *castellum* known as Vigornia, though we know of no warrant for such an assumption, but to a document definitely named "Wigorniense" and not known under any other title.

We have said nothing of the care which characterizes the book-making of this splendid volume. Its fine illustrations and typography are fully in keeping with the importance of the work itself, and encourage the hope that it will be brought to completion in the same conscientious and satisfactory manner as the appearance of the first volume so splendidly presages.

SOME THOUGHTS ON PAPAL INFALLIBILITY.

I.

FOR a Catholic brought up from childhood in the true Church it is not easy to understand the state of mind which causes those outside the fold, when they hear certain Catholic doctrines mentioned, to reject them with scorn from

the category of facts or principles which they hold to be worthy of even a moment's serious consideration. Yet the number of our doctrines which the non-Catholic mind treats in this summary fashion is by no means small. The Real Presence, Transubstantiation, the forgiveness of sins in the Sacrament of Penance, indulgences, the Immaculate Conception of the Mother of God—all these a great majority of our fellow countrymen reject off-hand in the most absolute manner, adding to their rejection a wondering pity for those who are so simple as to believe them.

The doctrine of Papal Infallibility is, perhaps, the one which causes the greatest intellectual nausea to our non-Catholic friends. They can by no means bring themselves to swallow it. To converts, on account of their own previous experiences, the reason of this is likely to be clearer than it is to those who have had the benefit of a Catholic up-bringing. The fact is that Protestants, and non-Catholics in general, pursue the very opposite course to that of a mother who wishes her child to take some unpleasant medicine. She wraps it up in something that is sweet and pleasant to the taste. But, in regard to Catholic doctrines, which are in themselves most sweetly reasonable, the non-Catholic wraps them up in all kinds of ill-tasting and highly unreasonable suppositions which he has invented in his own mind, or, more frequently, which have been invented for him by his spiritual pastors and masters. No wonder that he cannot swallow them! In other words, the Protestant, non-Catholic dread and horror of certain teachings of the Church and the scornful pity for those who firmly believe those teachings are commonly due to a complete misunderstanding of the real meaning of our doctrines and of the consequences they involve.

Thus it is with the doctrine of Papal Infallibility. To those outside the Church the Pope's claim to this prerogative seems an enormous assumption, if not a usurpation little short of blasphemous. Many, indeed, would not hesitate to apply the latter epithet thereto. I am not now thinking of the old mistake which mixes up infallibility with impeccability, and attrib-

utes to Catholics the belief that the Pope is incapable of sin. Nor have I in mind that scarcely less astonishing notion which distorts the dogma into the belief that upon no subject whatever, and under no circumstances whatever, is the Holy Father liable to error; making him equally an authority upon the chemical constitution of radium as upon the nature of Biblical Inspiration, and that whether he be speaking *ex cathedra,* with all the circumstances necessary to constitute an infallible pronouncement, or merely speaking as a private man. One would fain indulge the hope that these extreme distortions of the Catholic doctrine are less prevalent than they used to be. But I have in mind certain misapprehensions of the meaning and scope of Papal Infallibility, which misapprehensions, while not so gross as those just mentioned, are nevertheless effectual in preventing those who labor under them from giving any thought to the Church's teachings on this head.

Apart then from grotesque caricatures of our doctrine, the general feeling of a very large class of non-Catholics upon this subject may, perhaps, be voiced thus: "By whatever means Almighty God has intended to teach men religious truth, one thing, at least, is inconceivable and incredible—namely, that He should have endowed a single individual with the sole power of infallibly enunciating it. Undivided Christendom, speaking with unanimous consent, might conceivably be infallible, though we are not prepared to say that it would so be; but a single man—never! The whole thing is a pretty piece of that Roman usurpation which began so soon, and succeeded so well, and came to a climax in the Vatican Council, when the new dogma of the Pope's infallibility was decreed, thus giving to Rome a tyrannical power over the intellects of men and, consequently, over their wills, to compensate her for the loss of her ancient domination in externals. Where should we be, indeed, under such a system? We should never know what we might be called upon to believe in next!"

The doctrine of Papal Infallibility involves a theory and a fact. The Protestant objection flatly denies both the fact and the theory. We hold that, theoretically, it is most reason-

able and natural that, granting the existence of an infallible Church, the unerring teaching authority of that Church should be centred in a Supreme Pastor; that in this way the preservation of the faith can be most efficiently secured. We believe, further, that as a matter of fact the supreme teaching authority of the Church has been thus centred, by Divine institution, in her Chief Pastor. The theory, say our friends the enemy, is absurd, and the fact does not exist, except in the minds of the Romanists. Their denial of the Catholic claim and the absolute manner in which we are put out of court are largely attributable to misapprehension. They misunderstand the theory of Papal Infallibility, and that leads them obstinately to shut their eyes to the fact. We will examine the matter briefly from both points of view—as the most natural and reasonable theory of religious teaching, and as more than a mere theory—as a fact established by Jesus Christ.

One of the fundamental sources of misunderstanding is to be found in a totally unjustified divorce which the non-Catholic mind makes between Papal Infallibility and the aim and object with which it was conferred upon St. Peter and his successors by our Blessed Lord. It is regarded, outside the Church, as the glorification of a man; as a pretentious power usurped by the Roman Pontiff for his own aggrandizement, in which self-aggrandizement he is encouraged by his clergy, because they share in it by reflected glory. As a matter of fact, Papal Infallibility was instituted by Jesus Christ purely and simply for the good of the Church at large; not for the glorification of the Pope and Catholic clergy. True it is that the prerogative of Infallibility, like every other power conferred upon the priesthood for the salvation of souls, carries with it a sublime dignity; but such dignity is to the possessor a source of humility rather than of pride. The Popes, by ancient usage, style themselves "Servant of the Servants of God," and they are never more truly such than when they are using their great powers for the good and the safety of the flock of Christ. "Feed My lambs, feed My sheep," said our

Saviour, conferring upon Peter the supreme pastorate of His Church; and these words of the Divine Master, inscribed high up in the vault of St. Peter's in Rome, constantly remind the Vicar of Christ that he is for the sake of the sheep. The notion of self-aggrandizement on the part of the Roman Pontiffs, in this connexion, may therefore be dismissed.

To come now to the theory of Papal Infallibility. If one thing is clear above others in the New Testament it is that the Church of Christ can never fall away from the faith, but will always teach and hold the truth. And, be it noted, here too the power to *teach* the truth is a power granted to the Church for the good of souls—of individual souls. Jesus Christ came to save souls: He established the Church as an institution for the saving of souls. Now to have the right faith is a condition for salvation; to know the truth with certainty, to hold fast to it through life, is a necessity. "The truth," says our Lord, "shall make you free." That every single soul, however humble, may with certainty and without difficulty come at the truth of God, and be securely kept in the path of truth, is the whole reason—apart from the glory of God, which is the ultimate object—for the existence of the infallible teaching authority of the Church. To insure beyond doubt to the faithful the full possession of Christian truth as delivered to the Church by the Apostles, to preserve those truths intact in the hearts and minds of the faithful amidst the assaults that "must needs come" from within and without, Christ has made His Church infallible, "the pillar and ground of the truth," "against whom the gates of hell shall never prevail." Without her witness the truths of faith would soon perish from among men. As it is, he who wilfully separates himself from her and denies any of her teachings "makes shipwreck of the faith," and renders the truth of no avail for him. Upon the Pastors of the Church it is therefore incumbent, before all else, to teach "the truth, the whole truth, and nothing but the truth." "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven: but whosoever shall do and

teach the same shall be called great in the Kingdom of Heaven." [1]

The "Angel" or bishop of the Church of Pergamus is reproved, because there are amongst his flock those that hold "the doctrine of Balaam, and the doctrine of the Nicolaites." [2] To keep the true faith, to keep it whole and entire; to repulse heresy at every point; to steer safely and surely amongst the controversies often of the most intricate sort—all this is a matter of life and death to the Church. Should she fall away from truth in one, and that the least point of faith, she would be no longer the spotless Bride of Christ; she would cease to be the pillar and ground of the truth. She must ever be infallible in her teaching if her children are to be kept secure in their belief. In other words, for the "passive infallibility" of the Church taught is necessary the "active infallibility" of the Church teaching. Texts might be multiplied in support of this contention, and many who do not believe in Papal Infallibility will be inclined, for common sense' sake, to admit that the office of the Church as the religious teacher of men must involve her infallibility. A church capable of falling into error in her official utterances, or of tolerating wrong beliefs within her boundaries, would certainly not come up to the New Testament description of the Church of Christ. The question then comes: In whom precisely is this gift of infallible teaching vested? Here again the New Testament—to say nothing of the voice of Christian antiquity—is so clear that many of our non-Catholic friends would agree with us that it is vested in the Pastor of the Church; in those, namely, with whom the duty of teaching rests. Theirs is the office actively to preserve and promulgate the truth which every Christian is bound to believe.

Upon this duty St. Paul strongly insists in his Epistles to St. Timothy. But the performance of a duty so sacred, failure in which is condemned so severely as it is in the New Testament, must be made possible to the Pastorate, and to in-

[1] St. Matt. 5:19.

[2] Apoc. 2:12 ff.

dividual Pastors by some means easily available to all. What is this means? We may conceive of several means as possible. Almighty God might have made each bishop infallible; then a general meeting of all the bishops might have been the means for infallible pronouncements, without any single one of them enjoying the prerogative of infallibility. There are always grave difficulties in the way of such a union of all the bishops, and, as regards the other of these two alternatives, it would involve a multiplication of providential interventions such as God's ordinary mode of dealing with men does not warrant us in expecting. As a matter of fact, God might so enlighten the mind of every Christian as to produce what would be a miraculous unanimity in belief. But He has not done so, nor has He made each bishop infallible. Moreover, the question is, what has God actually done, not what might He have done. And we reply that the means by which Pastors and faithful are securely kept in the right faith is Papal Infallibility.

The Pastorate, as a body, is infallible in its teaching, so long as it is united in teaching with the Head of the Church. The faithful at large are secure in their belief, so long as they are joined to the whole Pastorate—the collective body of bishops in union with their chief. But this is nothing else than Papal Infallibility, appearing now, not as a matter of personal aggrandizement on the part of the pope, but as a prerogative granted personally, indeed, to him, but for the sake of the other Pastors of God's Church, and for the sake, ultimately, of the least of the lambs of Christ's flock, a prerogative by which the successor of St. Peter is enabled to carry out the command of Peter's Lord: "Feed My lambs, feed My sheep." Ignore this fact; regard the pope as merely one of the bishops, who, because of the importance of his see, has been able to grasp unlimited power—there is then no wonder that Papal Infallibility should seem a monstrous piece of presumption. But allow what the New Testament so plainly teaches—that the Church cannot err as a whole, either in her official teaching or her universal belief; recognize that the continual possession of revealed truth in its entirety is one of the essential

attributes of her very being; regard the Catholic doctrine as setting forth the means by which the faith is preserved pure and undefiled, in the daily preaching and teaching of the Church's Pastors, and consequently in the hearts and minds of the people—then the doctrine will not appear so utterly unreasonable, but, on the contrary, reasonable in the highest degree.

As to the fear of our friends that they may suddenly be called to believe new dogmas unheard of before, it will be sufficient to point out to them that the Pope is limited to "keeping the deposit of faith;" that infallibility is not the inspiration or revelation of new trtuths, but a Divine assistance enabling the Vicar of Christ to avoid all error in his official exposition of the doctrines once delivered to the Apostles; that while there may be, and is, *development*, a bringing out of the full contents and signification of those ancient truths, there is not, and never can be, any substantial addition to what the Church has from the beginning believed. The pope tells us infallibly what is the Church's teaching, when we are in any doubt: he does not add new teachings to the body of truth.

II.

We have considered Papal Infallibility as a theory. Let us now examine it as a fact—as one of the truths of faith. We have seen that, in order to preserve in the souls of the faithful an unsullied belief in the revelation of Jesus Christ, it is necessary that the teaching authority in the Church should be preserved from error by the prerogative of infallibility, whenever that authority speaks *ex-officio*.

According to the Catholic theory, the entire reasonableness of which I have tried to show, the teaching authority as a body, that is, the Pastorate in general, is itself kept in the right faith and rendered infallibly safe in its teaching, by adhesion to the Supreme Pastor in whom, for the sake of the Church at large, the gift of personal infallibility in his official utterances resides.

In the Catholic theory there is no room for an ecumenical

council which should infallibly voice the teaching of the Church without the pope, and apart from the pope; for, from the very nature of the case, such a council would not be ecumenical at all, and consequently not infallible. The pope, then, in our belief, is the mouthpiece of the Church, infallibly speaking her mind. The body of bishops, even when gathered together in a council of the whole Church, share collectively in this infallibility only when they speak with and through their chief.

An objection may here in passing be noticed. It is often objected that, this being so, an ecumenical council is a waste of time, since it is needless. The reply is that it has two great uses. One is to give to the utterances of the Church through her Chief Pastor the impressiveness and solemnity which come from the spectacle of the princes of Christendom, gathered round their head and speaking one thing with him; the other is a very practical use: a council is useful, namely, for the purposes of discussion. The pope's infallibility may be described as a power of looking into the mind of the Church, and expressing that mind with unerring accuracy. In this process he is not ordinarily exempted from using all human means of inquiry. Amongst these means, consultation with the whole body of the episcopate is by no means the least. In some cases, indeed, as at the Council of Ephesus, the pope sends dogmatic instructions to the assembled Fathers; and when he has done this, his pronouncements have been received with acclamation as the oracles of God. Ordinarily, however, he does not come to his decision until the questions before the council have been most thoroughly thrashed out, as was the case in the Vatican Council in our own times. An ecumenical council is, then, by no means a useless institution. But what of the fact of Papal Infallibility? In whom, as a question of fact, is the prerogative centered?

The history of the Church bears plain witness that not each individual bishop in the Church is infallible. A bishop, in virtue of his office, is indeed the legitimate judge of matters concerning the faith in his diocese. But he himself may err, and

will err, unless he regulate his own faith and teaching by that of the Universal Church. The Church, to her sorrow, has seen the fall of great luminaries, occupants of her most illustrious sees. That this should be so is not a matter for surprise, for, great as is the office of a bishop, and in consequence great the scandal of his defection from the faith, it does not compromise the Catholic Church as a whole. If it be argued that as a matter of historical fact it is to an ecumenical council that the Church has always looked for infallible pronouncements, the reply is simply that the facts are against that contention. What, we may ask, constitutes an ecumenical council? Whence, as a matter of history, did those councils which on all hands are recognized as ecumenical derive their character as truly representative of the Universal Church? For all the bishops of the world, without exception, to assemble in one place is a practical impossibility; nor has the thing ever been done. That there should be gathered together for the purposes of a council as numerous and as representative an assemblage of the rulers of the Church as possible is certainly desirable, and is usually aimed at; but it is not necessary for the ecumenical character of a council. The Councils of Nicæa, Constantinople, Ephesus, and Chalcedon, for instance, consisted almost exclusively of Greek bishops. What, then, supplied the element of universality, which made them truly representative of the whole Church? History replies that it was nothing else than the presidency, through his legates, of the Universal Pastor, the Bishop of Bishops, the Bishop of every Christian in every place.

Even supposing that a council should meet comprising all the bishops, but without the pope, it would count for nothing. Whatever may be the theories of present-day believers in a "Catholic Church divided" into various "branches," and despite attempts made in the past to establish the superiority of a council over the pope, the facts of Church history taken as a whole are overwhelmingly against such theories and attempts. Although they have at times found favor with certain sections, the general consent and the practice of the

Church has always rejected them. The pope, when all is said and done, stands out in the pages of history as of more importance to a council than a council is to him. United with him, speaking through him, a council participates in his infallibility; without him there is no security against error.

The clear indications of the Gospel, the voice of Christian antiquity, the constant practice of the Church from the beginning—all throw a converging light upon the Roman Pontiff and exhibit him plainly as the depository of the gift of infallibility, as the unerring interpreter of the faith. True it is that the word "infallibility" is of modern use; but the *thing* has always existed and been recognized. That it was taken for granted is clear from the constantly recurring fact of appeals to Rome, for the settlement of questions about the faith, and the unhesitating acceptance of Rome's decisions as final. From the time when St. Clement intervened in the disputes of the Corinthian Christians to the present day, the primacy over all the Church has been recognized as pertaining by divine right to the successors of St. Peter, and equally has been recognized, as a chief element in that primacy, the right to decide all controversies concerning faith and morals, and to demand the unconditional assent of all Catholics, both pastors and faithful.

Space will not permit, nor is it necessary, that I should quote from the abundant evidence which can be produced to prove this. It may be found in any treatise upon the subject, and the conclusions to which it will lead any unprejudiced mind will be that, while bias may make difficulties out of a few incidents which have occurred in the history of the Roman See—incidents which are perfectly capable of satisfactory explanation—the history of the Church, viewed as a whole, affords an overwhelming mass of evidence for Papal Infallibility as a living fact. To Rome have Catholic Christians ever looked for secure guidance, and they have never been deceived. Never has Rome failed them. While the bishops of sees like Antioch, Constantinople, and Alexandria, the occupants even of chairs once held by Apostles, have fallen away from the

truth, and made shipwreck of the faith, the Bishop of Rome has ever stood firm, the indefectible champion of the truth. Such is the fact, and it is surely not unreasonable or hasty to attribute it to the Divine promise: "I have prayed for thee, that thy faith may not fail;" "Thou art Peter—the Rock—and upon this Rock I will build My Church, and the gates of Hell shall not prevail against her."

H. G. HUGHES.

Shefford, England.

REQUISITES FOR A SOLID FOUNDATION OF A FIXED ALTAR.

ENDLESS vexation has been caused to the numerous builders of churches and altars in late years by the traditional interpretation of the ecclesiastical law that requires a solid foundation of stone for a permanently consecrated or so-called "fixed" altar. The symbolical significance of the stone anointed for sacrifice calls for the likeness of Christ whose principal characteristic it represents as the permanent foundation of the Church of the New Testament. Hence the common interpretation of the liturgical law requiring: "constructio altaris sit solida, cum debeat in perpetuum remanere; significat enim ipsum Christum Dominum . . . in quo et per quem oblationes fidelium Deo Patri consecrantur. Lapideum est quia lapidi et petrae Christus in S. Scriptura comparatur." [1]

Accordingly, wherever new churches were built, from the days of Constantine to our own, either a solid basis of rock was sought or a foundation of stone was raised from the level earth, whereon to rest the base of the main or fixed altar. This was accomplished without difficulty where the church with its altar was built up from the ground.

But when it occasionally became necessary to construct the church in such a way that its lower portion or basement served as a separate conventicle, the ceiling of which became the floor of the upper church, doubts arose as to the manner in which the foundation of the altar therein was to be constructed, so

[1] *Cfr.* I Cor. 10: 4; I Peter 2: 4, 6.

that it could be said to rest upon the solid ground. Was there to be in this case continuous courses of stone beneath the altar down to the ground floor of the lower hall or basement? Might iron girders be used in place of stone or as part of the construction, to solidify the foundation of the altar? To what extent might cement, concrete, artificial stone, or metal be introduced in securing a firm basis for the altar, whilst at the same time consulting the convenience, safety, and taste demanded by the canons of modern architecture?

To say that these demands should be set aside in view of the traditional interpretation of the liturgical law, and that churches should be built as of old in such a style as to satisfy the requirements set forth above, would be to ignore certain very important conditions of modern times and missionary countries. One of these conditions is the want in many localities of proper and sufficient space in which to build a church with its accessories, to accommodate the needs of the faithful. The price of a moderately large site in the congested parts of New York or of Chicago, where the Catholic population crowd together in poor tenements, is such as to make the purchase of it impossible to the congregation. Where the ground is dear, the air is still cheap; hence, where people cannot afford to build broad across the land, they build high up in the air. In other words, we are coming to use the steeple or tower, not for its symbolic significance as a finger-post pointing to heaven or as a belfry, but for its practical offer of space. We widen it and furnish it, making a "sky-scraper" of it, where we have our offices in which to transact the business for heaven. There is a hall on the ground floor, a school in the second story, a church in the third, perhaps a parsonage or convent in the fourth. The fact that these accommodations are needed all at once in many parishes of the New World, which grow, not gradually by conversions or the normal increase of native population, but as it were over-night, by immigration, is a second reason for the combination, even where there is space to build. Any of our great American enterprises can create a sudden conflux of Catholic immigrants to

one locality, by the building in a few weeks of immense industrial plants, such as our cement, steel, silk, leather, etc., factories and mills. A priest is sent to minister to several hundreds of people who live for a time in sheds or tents. He is expected to erect a church, school, parsonage, all at once. He cannot waste money or material, though he might waste space. So he builds a permanent stone structure in which there is room for a school and parsonage below, and room for a fine large church above, which will later serve the growing population.

In these and similar cases in new districts, no less than in large cities, the difficulty of building a solid stone foundation all the way down from the floor of the upper church to the ground floor of the basement is heightened by the more convenient, if not necessary, location of an altar, of air shafts, of heating apparatus, in the basement or lower stories, under the high altar requiring a solid stone foundation.

With such practical difficulties in mind the professor of liturgy in Overbrook Seminary was urged to present a series of doubts to the official Prothonotary of the Sacred Congregation of Rites, directing his special attention to the diversity of circumstances above-mentioned as existing in America and soliciting a speedy and unmistakably clear solution.[2]

The questions, preceded by an illustrated explanation of the circumstances, were:

1. Would it suffice that the altar-base (or four columns which support the *mensa* of the altar proper) rest simply upon the floor, being either of stone or of tiling and sustained across the breadth of the sanctuary by an iron beam supporting the weight of the altar?

2. If this be not sufficient, and the law require that the four columns supporting the *mensa* of the altar extend downward to the foundation of the basement, then, must the columns extending downward to the basement floor be of

[2] The Rev. A. J. Schulte is the author of two recently published volumes, *Consecranda* and *Benedicenda;* the solution here offered came too late to be inserted in the work.

stone, or may they be entirely constructed of brick, or of concrete cement, or even of iron?

The answer promptly returned by the Apostolic Notary of the Congregation was in the affirmative to the first question, provided the floor of the upper church be of stone or brick.[3]

This seemed clear enough. It was decided that it is not necessary to build the stone foundation of a fixed altar down to the ground of the basement. It is sufficient that the altar stand upon a stone or brick floor.

But there were some further doubts likely to arise from the fact that many modern churches have their floors entirely constructed of wood, or of cement, or of tiles made of various materials (rubber, clay, paper, glass, etc.). Should the base of the altar rest immediately upon stone or brick columns passing through the wood (cement or tile) floor of the church down to the floor of the basement? These doubts were accordingly submitted to the Apostolic Notary of the Congregation in due form.

The reply was: A floor laid in cement is to be considered as equivalent to a stone floor; a tile floor, if the tiles be of clay, is equivalent to brick. If the floor be constructed of wood, etc., then it is necessary that the section on which the altar

[3] *Quaestio circa Altaris fixi Structura.*

Hisce in regionibus plurimae aedificantur ecclesiae quae habent aulam inferiorem in qua missa celebratur ad fidelium majorem commoditatem, aut etiam pro juventute scholari, dum solemnia peraguntur in parte superiori seu ecclesia proprie dicta.

Cum autem altare fixum in ecclesia (superiori) consecrandum est, dubium aliquando oritur de modo interpretandi legem quae requirit ut altare fixum (consecrandum) *a fundamentis* lapideum erigatur. Unde quaeritur:

I. An sufficiat ut stipes (vel quattuor columellae quae mensam altaris sustentant) fixus sit in superioris aulae pavimento (interdum lapidibus constrato, quandoque solummodo contignato seu contabulato), trabe ferrea supposita ad molem altaris sustentandam?

Resp. Affirmative, dummodo pavimentum sit lapideum vel latericium.

II. Et quatenus *negative:* Tunc supposito quod columellae debeant extendi ad solum, in quo figantur, sub pavimento inferioris aulae, quaeritur:

Utrum columellae, a pavimento superioris aulae usque ad solum continuatae, debeant esse lapideae, an totae ex lateribus (briques), vel ex caemento concreto, vel etiam ex ferro exstrui possint?

stands be laid in brick or stone, so as to comply with the decrees of the S. R. C. (n. 3162). As to the construction of the columns, they need not extend to the lower floor.

Several supplementary questions, namely, might the bases of the altar be placed immediately upon iron columns or upon columns or arches made of cement? or would it suffice to place several layers of bricks on top of the iron or cement supports, so that the altar could be properly said to rest upon a brick foundation? were answered in the same sense. That is to say: the base of a fixed altar must rest completely upon a stone or brick foundation; hence to place it immediately upon iron columns is not permissible; but a cement support answers the requirement, provided there be no wooden floor immediately between the altar-base and the cement support. To place two or three layers of brick (see illustrations) between the iron support and the base of the altar, is sufficient for the requirements of the liturgical law, although it would be preferable to have the entire surface space immediately under the altar filled out, so that the latter would stand upon a brick or stone foundation.[4]

[4] Ex accurata dubii solutione quam mihi benignitas tua nuper per Rmum rectorem Collegii Americani Septentrionalis transmisit, luculenter intelligo ad altaris fixi erectionem sufficere si ipsius altaris stipes pavimento lapideo seu latericio ecclesiae superioris imponatur, quin sit necessarium ut fundamentum concretum et solidum extendat usque ad solum aulae inferioris, sicuti liquet ex charta adjecta.

Quum autem perplures ecclesiae apud nos pavimenta habeant ex caemento aut tegulis aut ligno, quaeritur:

I. Utrum in ecclesiis ita constructis stipes altaris fixi superimponi debeat *immediate* columnis lapideis seu latericiis (pavimento intersecto ubi columnae cum altaris stipite conjunguntur), et quidem ita ut columnae usque ad pavimentum, an potius ad solum aulae inferioris continuentur?

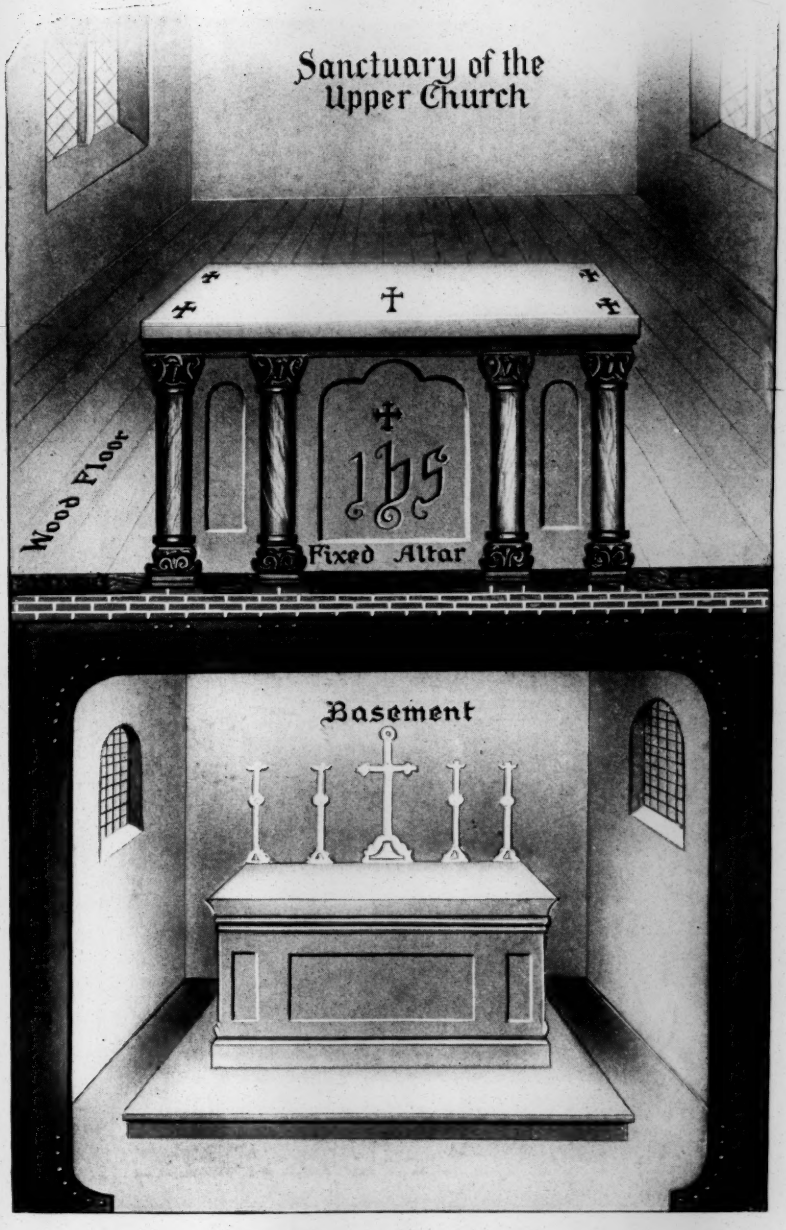
To this the following answer was given:

Resp. Pavimentum ex *caemento* aequivalet lapideo; et ex *tegulis* (si ex terra cocta sunt) aequivalet latericio. Si ligneum sit pavimentum, tunc oportet ut saltem ea pars in qua extruitur altare, latericium vel lapideum fiat; ut mens decreti S. R. C. n. 3162 servetur. Nil vero officit quod columnae inferioris aulae continuentur vel non, usque ad solum.

The second question was:

II. Utrum altaris stipes superimponi possit *immediate*—

1. columnis aut trabibus ferreis?—*Resp.* Negative; super columnis aut



Design showing Preferable Manner of Construction of Foundation of a Fixed Altar over a Basement Church

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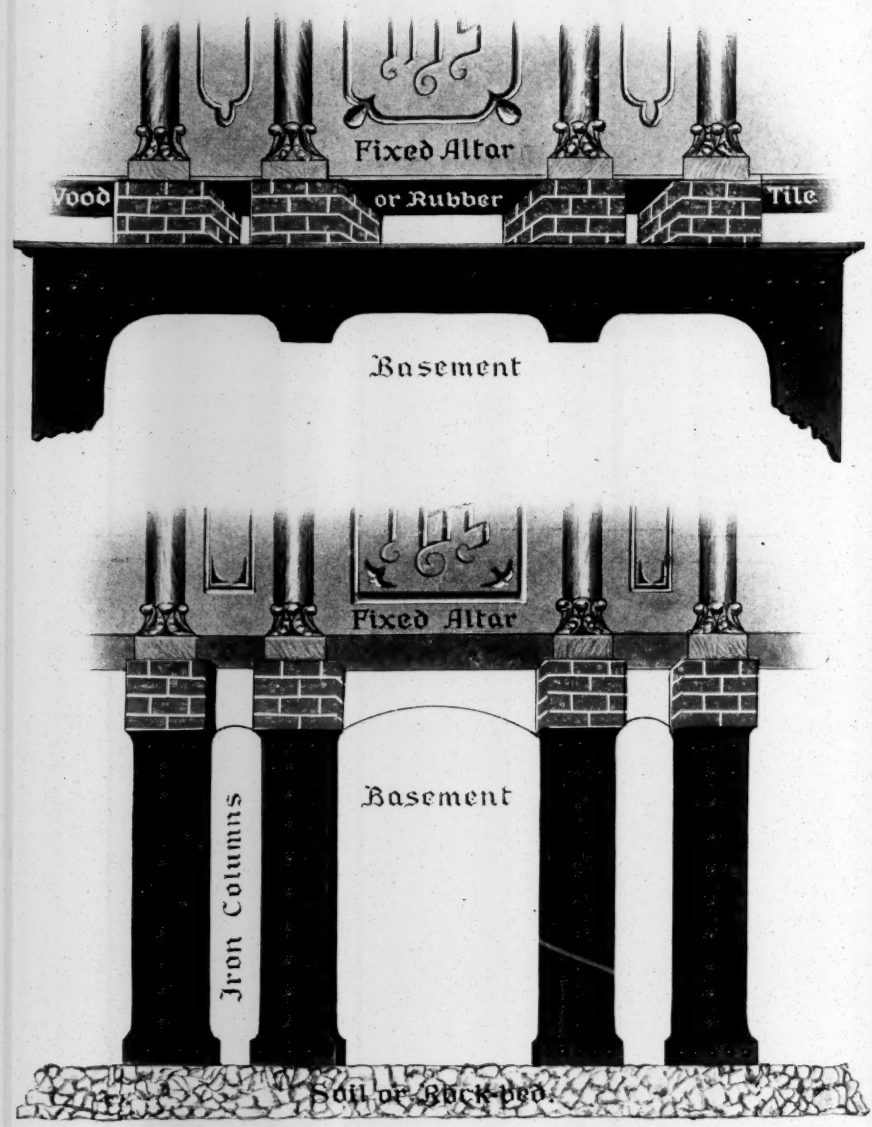

Designs showing Method in which the Foundation of a Fixed Altar over a Basement Church may be constructed

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These decisions, which are in every sense an authoritative interpretation of a hitherto much misunderstood subject, will be hailed by the clergy at large as disposing of a very troublesome problem which architects had to puzzle their brains to meet, often with much increased expense to the builder of the church. Monsignor Piacenza accompanies his answers by a letter in which he explains their *rationale*. "An altar which is to be consecrated," he writes, "must be set upon firm ground, so that it is practically immovable and fixed, as the liturgical terminology has it. The pavement on which the altar stands may then be constructed on the level ground, or, in the case where there is a basement below, upon solid arches or columns of whatever material, such as iron, stone, cement, brick, or wood, so long as the rubrical law that a fixed altar rest upon a stone or brick pavement is adhered to. This must be supplied where the floor of the church is of wood, because the decrees of the S. Congregation require, for reasons of greater solidity and on account of the mystical signification, which are mentioned at the beginning of this paper, that in all churches one of the altars must be so constructed.

The accompanying illustrations are designed to show the different ways in which a fixed altar (of stone and to be consecrated) may be constructed so as to satisfy the requirements of the liturgical law.[5]

The principles to be observed, with their ordinary application so as to answer all doubts in this matter, are:

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trabibus ferreis construatur pavimentum lapideum vel latericium, quod tam late pateat ut altare capiat.

2. necnon columnis aut fornicibus ex caemento confectis?—*Resp.* Affirmative; dummodo tamen super hujusmodi columnis non fiat pavimentum ligneum, saltem in ea parte in qua extruendum sit altare.

III. Utrum sufficiat si lapides aut lateres, terna aut quaterna serie compositi, superimponantur trabi ferreae aut columnae ex ferro aut ex caemento constructae? (Vide tabulas adjectas.)—*Resp.* Affirmative; melius tamen si totum spatium ex latericio impleatur per quantum late patet altare.

PETRUS PIACENZA,
S. Rit. Congr. Proton. Aplicus.

Romae die 10 Martii 1907.

[5] For the manner in which such an altar is to be built, see ECCLESIASTICAL REVIEW, July, 1904, pp. 48 ff.

1. The altar must stand immediately upon a foundation of stone or earth. The reasons for this are both practical and symbolical, as indicated above.

2. Stone, brick, concrete, cement, clay-tiles or terra-cotta, will equally answer the purpose of such a foundation.

3. Where the floor of the sanctuary is of wood, rubber tiling, or any other composition that cannot be classed as stone or earth, it will be necessary to cut away the portion of this floor immediately under the columns which support the *mensa* of the altar, and to place a layer of stone or brick under these columns. Better still is it to lay in stone or brick the entire area on which the altar stands.

4. The altar thus literally placed upon a stone or brick (earthen) base satisfies the liturgical requirements of a separate church, distinct from the basement.

5. The basement itself, being used for the celebration of Mass, forms a church which may have its fixed altar and be consecrated apart from the edifice above it.

6. The use of iron supports, columns, ornaments, or of any other material in the construction of the basement, does not affect the liturgical requirements of the altar in the upper, i. e. a different church, so long as this material does not come in direct contact with the altar by serving as its immediate foundation, which, as said above, must be of stone or earth.

THE EDITOR.

A CLERICAL STORY OF "SIXES AND SEVENS."

IX.

MR. MERRILL'S temperament was not merely ardent, but was also critical in the good sense. In a matter of scientific study, such as a musical transcription of the Kyriale, he was inquisitive concerning each detail, taking nothing for granted in a slipshod way, but seeking to know the "what and the why." Even when his criticism took the external form of an argumentative objection, I thought I could see that what he really sought was knowledge, not victory for his uninstructed opinions.

The second time he called during that week of musical discussion, his first question was concerning the Mass which should be preferred for selection in the special circumstances of his own needs and limitations, as well as those of his choir. He had hummed over to himself all the melodies in the volume. Some, he admitted, appeared quaint, and not very attractive; while a few immediately caught his fancy.

"I think the Kyrie of Mass No. VII quite beautiful," he remarked, "as also that marked No. IV in the Appendix of 'Cantus ad libitum.' The Sanctus which formed the text for so much of our conversation, I am perfectly charmed with; but, on the other hand, the Gloria of that Mass fatigued me, with its constant repetition of three musical phrases; and for a similar reason I do not like the Gloria of Mass No. VII, with its wearisome repetition of fa, sol, la."

"I can agree with every one of the musical judgments you have just expressed," I answered, "and with such an initial appreciation of the beauties lying hidden in some of the chants to stimulate and to guide you, the training of your choir ought to prove a comparatively easy, as well as a delightful and informing task."

"A double difficulty confronts me, however. First of all, I ought to select a Mass which could be mastered with some ease by the choir; and secondly, the music should be attractive as well as easy to learn. Could you help me to a practical decision in this matter?"

"It may not be a very simple task to combine both requirements, but perhaps a brief comparative study will assist us. You must have noticed, in your progress through the little volume, that Gregorian Chant is not 'formless', as some critics allege, but that, while its 'form' departs largely from our modern idea of that quality in musical composition, the building-up of a Gregorian melody was evidently not a haphazard matter with the medieval composers. All those queer names that frightened you, such as the *Pes subbipunctis, Climacus resupinus, Porrectus flexus,* and the rest, are like the syllables of language, which can be combined to form words.

while the words can be combined to form phrases, the phrases to form members, the members to form sentences, the sentences to form complete paragraphs or musical compositions. All this analysis and synthesis bespeaks a careful idea of 'form' in the traditional melodies of the Chant.

"Then there is the symmetry of forms suggested sometimes by the symmetrical character of the text. You must have noticed that the Chant composers did not, like our moderns, separate the 'Dona nobis pacem' from the preceding portion of the third Agnus Dei, in order to make a wholly distinct movement for it. Here the medievals were correct, both in liturgy and in taste, while the moderns resorted to a sort of musical word-painting of the whole phrase, and especially emphasized the one word 'pacem'—something after the fashion of the mere word 'pax' at the beginning of the Gloria, which composers have so injudiciously treated.

"Now bearing in mind these two controlling elements of form in the medieval chants, our first step might be to hunt for a Kyrie which uses one and the same melody for the first three and the last three invocations, since the words 'Kyrie eleison' are sung six times in all. If, in addition to this, we find the 'Christe eleison' repeated thrice, in the same composition, to one and the same melody, it becomes clear that the whole composition comprises in reality only two musical sentences for the choir to master. This result would be the simplest possible, and if we can find it, and can also find it musically attractive as melody, we shall have disposed of the Kyrie in fine shape.

"Let us look at the Kyrie of Mass No. I. We notice that the first three 'Kyrie eleison' have but one melody; the last three, a different melody. The 'Christe eleison' has a melody different from either of the two others. This will give us a type of composition which we may style A (for the single melody of the first three 'Kyrie eleison'), B (for that of the three 'Christe eleison'), C (for that of the last three 'Kyrie eleison). In all, therefore, we find three distinct melodies.

"Looking next at the Kyrie of Mass No. II, we find type

A, B, and C+D (for the last 'Kyrie eleison' has a somewhat different melody from the preceding two 'Kyrie eleison'). We have, then, four melodies here. On the other hand, we shall find, on analysis, that all of these four contain much identical musical sequence; and that, while they are indeed different, they are very similar. While for a person who can read music with any degree of ease, this similarity would render the mastery of the whole composition quite easy, it would render it, in my opinion, very hard for a choir of boys who had to learn wholly by memory (and this would be the case of your as yet potential boy-choir). The similarity would hopelessly lead the boys astray, since they would mix up one musical sentence with another because of the similarity of certain phrases."

"The point is well taken," thought Mr. Merrill. "I have noticed in my teaching by memory—the plan I had to adopt when I first took charge of a raw choir—that unless the musical phrases in a piece were either absolutely identical or absolutely dissimilar, the choir got badly bogged, floundering in one morass after another."

"I have often found the same thing true of the Little Hours in the breviary," said Father James. "Sometimes I have tried to recite them from memory. There was, for instance, the verse 'Funes peccatorum circumplexi sunt me: et legem tuam non sum oblitus', in the second psalm of Terce, and the verse 'Anima mea in manibus meis semper: *et legem tuam non sum oblitus*' in Sext. From that point on, it was a toss up whether I would unconsciously continue with the following verses of Terce, or with those of Sext. There are several other like endings of different verses in the divisions of that long psalm which does such manful duty for all of the Little Hours; and it is almost impossible for me to recite the psalm by memory, although by this time I can get through the whole of the psalm 'Attendite', with its short 'i' and long body, without a hitch."

"Now for the next Kyrie," said Mr. Merrill.

We found it even less desirable than the others. For while

the first 'Kyrie eleison' was identical with the third, the second was different. So, too, the first and third 'Christe eleison' were identical, the second different. The fourth and sixth 'Kyrie eleison' were similar but distinct, while the fifth was wholly different. So that in all there were seven melodies to master.

"It will be a long process going through all of the twenty-nine Kyries in the volume," said Father James.

"What we are looking for is type A, B, A,—easiness (represented by the repetition of the A) with variety (represented by the interposed B)", said Mr. Merrill.

"Our little study has perhaps not been profitless", I conjectured. "But it may have resulted in not making us too exacting about the attractiveness of the melody, provided we can find the type Mr. Merrill desires. The next Mass has very nearly what we are looking for; but I think that the Kyrie of Mass No. V may prove most suitable, since it conforms absolutely to the desired type. I myself like its melody quite well, perhaps for the reason that it is so modern in its build and in its modal character, or rather—since it is not technically in either of our modern modes—its modal suggestiveness, which is assuredly that of our modern major mode. The fact that it ends on *mi* and not on *do* does not change, to a modern appreciation, the scale in which it is written, as many of the songs of Schumann will sufficiently witness. I did not wish to recommend it, however, since 'tastes differ'."

"On the contrary, I liked it very much when I hummed it over to myself," said Mr. Merrill, "but at the time I did not notice particularly that it conformed to the type A, B, A."

He sang it through, and thought that we might rest from further search at present, since it would suit at least provisionally.

"Possibly," I suggested, "since Mr. Merrill is anxious to begin as soon as he can with the training of his future boy-choir, it would be well to take the whole Mass No. V throughout. Fortunately, its Agnus Dei is extremely simple, affording us the type A, A, A. It has, namely, only one melody for

the three invocations, while this melody, like that of the Kyrie, suggests our modern major mode. The Sanctus, as we have already had Mr. Merrill's appreciation of it, will answer its purpose. This leaves only the Credo, any one of the four settings of which may be taken; and the Gloria, which Mr. Merrill does not like. I must confess that I do not care for it myself. And yet it is the only exception to an otherwise attractive Mass. Unless its repetitions make it quite intolerable, I think that they offer a reason for accepting it, in the comparatively easy melody they combine to make. The Gloria is a long chant; and where its musical phrases are very many in number, the whole chant is rendered difficult to memorize. This Gloria is at least easily learned—and that is a great advantage which perhaps will outweigh the disadvantage of its esthetically fatiguing repetitions."

"Altogether, Mass No. V offers many attractions under the circumstances, and we could not go astray in accepting it in its entirety for a beginning with the choir," said Mr. Merrill.

This point having been satisfactorily settled, he asked whether his next step should be to study the science of Gregorian Accompaniment.

"I used to spend some leisure hours trying to master the instructions in this matter, which the 'Magister Choralis' kindly furnished for its readers. I have also tried over some of the published harmonizations of the Ratisbon edition of the chants of both the Gradual and the Vesperal. I found the subject really interesting; but I never felt secure in my ability to treat properly a Gregorian melody, by my merely theoretical knowledge of the laws for its harmonization."

"The subject has not lost its interest, as you may well imagine, in the new edition. Several experts in the field have written theoretically on it, and many harmonizations have been published of the new Kyriale. Of course, the harmonization will follow, and sometimes mould, the rhythm of the chants as conceived by the expert who writes the accompaniment. You have much pleasure ahead of you in testing both theory and practice; but your first task must be to settle the

question of the rhythm which your studies would indicate as preferable, and then you would naturally seek the accompaniment which embodies that theory of rhythm. If you conclude to follow the Solesmes theory of rhythm, as propounded by Dom Mocquereau and his school, you can select either the harmonizations of Giulio Bas or of Father Manzetti, both of whom are ardent followers of that school, as well as accomplished modern musicians."

"You have opened up broad horizons of effort," said Mr. Merrill. "I will content myself, for the present, with the little volume you have used as a text for my instruction, and I will accept, at least provisionally, its method of rhythm. I will also try over on the organ both of the harmonizations you have mentioned, and select either one for my practical work. But I am just a little curious to learn something about the Solesmes school. What does it exactly represent? What does the word mean?"

"The monastery of Solesmes lies about two miles from the town of Sable-on-Sarthe, in the diocese of Le Mans. In 1833, the then deserted and ruinous buildings were purchased by Father Guéranger, with the aid of some friends. He had always loved the venerable pile from his earliest youth, for he was born at Sable-on-Sarthe. After his ordination to the priesthood, it chanced that he came across a copy of the Roman missal and the Roman breviary—you know that nearly every diocese—that is, sixty out of eighty—had its own rite in those days in France. He was charmed with the Roman liturgy and obtained the permission of his bishop to use the Roman missal for saying Mass and the Roman breviary for the Divine Office. He dreamed of restoring to France a unity of worship which should exemplify the unity of faith, and sought the first means thereto in the restoration of the Benedictine Order to his native land. You know, Father James, how well he succeeded, and how his profound studies in the liturgy issued in monumental works. He appears to have stamped this particular study of the liturgy on the very soul of that community. Dom Guéranger's name, so fam-

ous in many other connexions, is especially associated with the splendid reform in the matter of liturgical services in France. To-day, all the dioceses in that country follow the Roman liturgy, use the Roman breviary. In the year 1858 his desire was to round out the reform by having, at least for use in his own monastery, a scientific and historically correct edition of the venerable liturgical chants. It soon became evident to those who worked at this problem, that all the unscientific reforms attempted in the various editions of the Chant during the past three centuries could but embarrass the problem and must be disregarded in favor of a patient appeal to the earlier tradition. Dom Guéranger would have the witness of the ancient manuscripts in their neumatic writing of the melodies, and he laid down the principle that the true version would be found when manuscripts of different places and periods agreed. From this point on, the pathway of study became luminous by the publication of Dom Pothier's classical work *Les Mélodies Grégoriennes* in 1880, and his *Liber Gradualis* three years later, and subsequently the *Liber Antiphonarius*, and other volumes of the restored Chant. All these works were somewhat tentative in their nature, however, and very much study of the ancient manuscripts still had to be expended. Then followed the series of paleographic studies, some of whose fruits are found in the magnificent quarterly publication founded and conducted by Dom Mocquereau, which for the past eighteen years has furnished phototypic reproductions of ancient manuscripts illustrating the various schools and notations of the medieval Chant, with masterly comment and elucidation. The purpose, plan, and results of this great work of publishing and of editing will be found very well told in the interesting brochure entitled *Plainchant and Solesmes*, by Dom Cagin and Dom Mocquereau, originally appearing in several papers contributed to the *Rassegna Gregoriana*, and then translated into English with an admirable preface by the translator. The volume is a history of the efforts, methods, and achievements of the recent studies in musical paleography.

"But, answering your question briefly, I may say that 'Solesmes' means now two things. First, the correct musical texts of the old 'Gregorian' melodies, as these have been at length rescued in their developed but purely traditional form from the slumbering obscurity of many medieval manuscripts. In this sense, Solesmes is the opposite of Ratisbon, which was the edition of the Chants representing a decadent and unintelligent misconception of the sixteenth-century editors as reproduced for use in our own day, and commended to the churches by Popes Pius IX and Leo XIII, and published in elegant typography by Pustet. Pius X has taken away all authority from the Ratisbon edition, and has made obligatory the use of the edition now issuing from the Vatican press, and reproduced in many forms by several publishers, the previous Pustet monopoly having been destroyed in fact as well as in principle. The new editions of the 'traditional melodies' are to be found with Gregorian notation and with modern notation, with and without 'rhythmical signs.' And this last remark leads me to my second meaning of 'Solesmes.'

"Now that the musical texts have been fairly well established, how should they be sung? Various schools of opinion exist. They may be roughly resolved into two classes: first, the school which believes that the notes represent, in their actual interpretation by medieval theorists and singers as the notes occur in certain connexions and in certain groupings, time-values of mathematical precision; and another school—comprising by all means the vast majority of learned Gregorianists—which believes that there is no other rhythm possible and traditional than that of oratorical delivery, modified by certain occasional concurrences of notes (such as the pressus, the repeated apostropha, the quilisma, the oriscus, etc.).

"Solesmes, then, means the oratorical rhythm of the traditional melodies; but in a still more restricted way, it means as well as a *method* of indicating this rhythm by the employment of certain signs—called 'rhythmical signs'—which in form come down to us from the middle ages. This method has been, and still is, the storm-centre of recent Gregorian con-

troversy and Roman decrees. One must read the matter up, however, in order to understand it thoroughly, and I will not further burden you with explanations, beyond saying that, in my humble opinion, the signs appear to be not merely helpful but almost necessary for a consistent and easily intelligible rendition of the chants according to the rhythm of oratorical delivery."

"I must form a collection of theoretical, historical, and practical books on this subject," said Mr. Merrill. "And controversy on the subject would serve to whet my appetite; but I am curious to know what I should immediately do to learn more about the rhythmic signs."

"Since it is your purpose to use the transcription of the Kyriale into modern notation, and since the explanations I have already given of the signs you will find there will serve all present needs, the practical aspect of the question is solved; but I can only applaud your intention of pursuing the theory of the signs, and especially of the rhythm which they serve to indicate for the student of the chants. I am confident that the study will prove highly attractive."

"And now another question. I notice, placed in parentheses, various Latin headings for some, but not for all, of the Kyries. That of Mass No. V is 'Kyrie magnae Deus potentiae.' Is it a title for the Kyrie? and if so, what is its significance?"

"The Kyrie is thus named from the opening words of a 'trope' formed upon it and adapted to the melody. You will notice the long melody which is given merely to the syllable 'e'—indeed, practically all of the melody is constructed upon this one syllable. Words were added to the Kyrie, which took the place of the syllable 'e.' Thus, the 'trope' of this particular Kyrie is as follows:

Kyrie,
magnae Deus potentiae,
liberator hominis,
transgressoris mandati,
eleison.

"The second Kyrie eleison was similarly farsed:

Kyrie mirifice
qui natum de virgine
misisti redimere,
eleison.

"Also the third:

Kyrie magnifice,
qui carnem pro ovibus
perditis assumpsisti
humanam, *eleison.*

"Similarly, each of the three 'Christe eleison' has a variable interpolation. For instance, the first runs:

Christe,
summi patris genite,
nostra salus et vita,
eleison.

"And, finally, the three last 'Kyrie eleison' have different interpolations. The first runs:

Kyrie,
cujus natus Emmanuel
hoc exarat, quod Adam
primus homo corruit;
eleison.

"The second runs:

Kyrie, sanctissime,
quem visa stella magi
adorant muneribus
oblatis, *eleison.*

"The third runs:

Kyrie, in Jordane
qui baptizato rege
apparens in specie
columbae, *eleison.*

"In these three stanzas, we have unmistakable references to the Eternal Father, who is addressed directly in the first; to the Eternal Son, who is directly addressed in the second; and to the Holy Spirit, in the third. The symbolism is not carried throughout similarly in the first three 'Kyrie eleison.'

"The famous 'Kyrie fons bonitatis', which is in Mass No. II of the Kyriale, carries it out perfectly, the first three Kyries being addressed to the Father, the second three to the Son, the third three to the Holy Ghost:

I. *Kyrie*, fons bonitatis,
pater ingenite,
a qua bona cuncta
procedunt,
eleison.
II. *Kyrie*, qui pati natum—"

At this point Mr. Merrill, who had shown signs of interest mingled obviously with signs of impatience, interrupted with:

"I am afraid, Father Martin, you are paying a compliment to my course in the classics which that course hardly deserves. Your quotations, in making clear to me the titles of the various Kyries, open up to me new fields for exploration. But my Latinity is not of a kind to follow you as rapidly as you are going; and I should feel grateful if the symbolism you spoke of were illustrated in an English translation."

"I always find it easier," I laughed, "to quote the Latin than to give an off-hand and withal accurate translation; but possibly the following would serve as a rendering:

I. *Kyrie*, fount of goodness, unbegotten Father, from whom all things proceed, *eleison.*
II. *Kyrie*, who didst send Thy Son to suffer for the sin of the world, in order that He might save the world, *eleison.*
III. *Kyrie*, who givest the sevenfold gifts of the Spirit, by which heaven and earth are filled, *eleison.*

"Similarly, the three 'Christe' deal, first, with the prophecies concerning the future Saviour as born of a virgin; secondly, with the royal glory given Him by the highest

hosts of angels; thirdly, with an appeal to Christ for grace to them who on earth devoutly adore Him, and cry out to Him *eleison.*

"And of the last three, all dealing with the Holy Spirit, the first refers to His procession from Father and Son—'flans ab utroque'; the second, to His appearance under the form of a Dove at the baptism of Christ; and the third utters a prayer to Him—'pectora nostra succende'—in order that we may always worthily utter *eleison.*"

"If such liberties were taken with the liturgical text in the Ages of Faith," said Father James, who always stood up in stout defence of Gounod whenever occasion offered itself or could be seized upon for that end, "I don't see why the insertion of the 'Domine non sum dignus' in the Agnus Dei of the St. Cecilia Mass should be so roundly condemned. After all, the insertion was made, not *within* but *between* the texts, leaving each Agnus Dei undisturbed. I grant you that the medieval elaborations were, many of them, in sympathy with the meaning, or the feeling, of the text, or at least of the liturgical office of the day, and thus served to emphasize or interpret the text or the feast; but what more touching and appropriate illustration of this idea of interpretation of the text could be found, than Gounod's slight example of farsing—not the text but—the sequence of the whole textual and musical composition? For just after the Agnus Dei occurs the communion of the celebrant and of the people, and the long melodies of Gounod supply most devotional music for that interval of liturgical silence, while nothing more appropriate could be conceived than the words 'Domine non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea.'"

"But you must remember, Father James, that all this trope-treatment—and the Agnus Dei, like the Kyrie, Gloria, Sanctus, Hosanna, Ite missa est, as well as portions of the Proper of the Mass, were similarly the object of much troping—has been done away with, not without great effort; and the noble liturgical texts stand out now in bold relief, and not (like the

cathedrals of Burgos and Antwerp, hedged in and obscured by a tangle-growth of little houses and shops supported against their exquisite masonry used as a party-wall) quite hidden by a luxurious but not very dignified elaboration of the text by every ambitious monastic poet."

"Possibly I am a confirmed, incorrigible 'laudator temporis acti'," laughed Father James; "but I do think that a lively appreciation of the liturgical year and of its various feasts was, in medieval Catholic life, a feature whose rarity we lament in our own day. And this vivid sense of the distinction between feast and feast must have been ministered to by the tropes. The texts of the Ordinarium Missae do not change in accordance with the change of feast; and this troping effected for the unchangeable texts a constant appropriateness for each several feast, or at least brought home to the minds of clergy and people alike the symbolism of the ninefold Kyrie, the triple Sanctus, and the triple Agnus Dei. We have so lost sight of this symbolism, that the most careful composer of Church music will not hesitate a moment to have twenty-six 'Kyrie', four or seven or any number whatsoever of 'Christe'; three or ten or thirty-three 'Sanctus', eight or forty-eight 'Agnus,' and so on."

"The liturgical aberrations of your medieval tropist and your modern asymbolist doubtless proceeded from a desire to heighten the effect of the Church's liturgy; their good intentions we need not question. But the old tropes—preceding, succeeding, intercalating, the text of the liturgy—sometimes hid the luminous text under a bushel instead of placing it on a candlestick.

"*Admiranda*, possibly, *sed non imitanda*; and the process was soon found to defeat its own purpose, the liturgical offices proving interminable, the tropes developing finally into independent hymns bearing only a nominal relation to the text they affected to be founded upon. The experiment certainly had a sufficiently long trial; and the judgment passed upon it by competent ecclesiastical tribunals was adverse. Gounod should have read history aright in this matter, and should have conformed to the present law and usage."

"But when you remove the tropical words, you leave the 'Kyrie eleison' without sufficient syllables to support the ancient melody," said Mr. Merrill. "And the result is that to one syllable, the last of 'Kyrie', almost all of the melody must be sung. Occasionally this melody is so extended that one must pause to take breath. In fact, I observe a breathing-mark inserted right in the middle of the long melody of the last 'Kyrie' in Mass No. II, followed a little farther on by a similar breathing-place. Here is an instance where the melody of a single *syllable* is twice interrupted. Now if the *Motu proprio* forbids the chopping-up of a word into separate syllables, *a fortiori* should it forbid the separation of a single syllable into several parts."

"I fail to see a parity in the two cases," I answered. "But if we leave aside questions of the logical coherence of syllables in a word, or of the logical indivisibility of a syllable, and appeal merely to the practice of eminent composers, we shall, I think, find that they have settled the question by frequently writing a very long series of notes to a single syllable, necessitating at times the taking of a breath in the midst of the sequence of notes; while, if we exclude the Italian trick of syllable-separation (against which, I presume, the Pope really meant to legislate), we do not find composers doing such violence to a word as to separate wholly from one another the syllables of the word. A good illustration is the Kyrie of Haydn's Third Mass, where the Soprano sings a great long string of exquisite melody to the second syllable of 'eleison.' So, in the 'Messiah', the basso sings a tremendous concatenation of notes to the monosyllabic word 'rage'—more than four measures including forty-eight notes—in the *aria* 'Why do the nations so furiously rage together?'"

"But all this can be done in one breath."

"The same could be really said of the Kyrie; but I will not insist on this, since the graduals furnish instances where breath must be taken. The real objection is not to the slight pause, scarcely perceptible, for taking a necessary but extremely brief breath, but to the unavoidable iteration of the

syllable when the pause is ended. However, the fact is that a singer will inevitably give fresh impulses at the triplets in 'rage', practically repeating the sound of 'a'; while Haydn in the 'eleison' marks a series of notes to the syllable 'le' *staccato*, so that we have a series of decided breaks in the flow, and of decided impulses—le-e-e-e-e-e-e, and so on—which repeat the syllable or, worse still, repeat only one element of it, namely the 'e' sound."

"And now that the subject has been gone over so fully," commented Father James, "it remains but to utter a growl of dissatisfaction at the issuance of the Kyriale without a note of explication, of any kind, of the meaning of the asterisks, the double bars, bars, half-bars, quarter-bars; of the Latin trope-initials mysteriously placed in brackets at the head of certain Kyries; of the permission apparently implied by the absence of a double-bar before the 'Benedictus' in the 'Sanctus', to sing both Sanctus and Benedictus together, without any break, before the Elevation. That no attempt should have been made to indicate the meaning of the queer note called the quilisma, or of the various liquescent groups, I can understand, since the Vatican Commission would not pretend to settle the controversies concerning their rendition, and would not fix upon any rhythmic scheme. All this is broad and statesmanlike; but why not explain the things upon which everybody within the mysterious circle of Chant scholars agrees upon, such as the bars and stars?"

"Your Socratic method has at last reduced me to silence, Father James; I confess I can not give a satisfactory answer to your question."

"If there is no more business before the house, I move we adjourn," said Mr. Merrill pleasantly.

"I think there is some unfinished business," said Father James, smiling contentiously. "When I suggested the propriety of a pastoral letter on the pronunciation of Latin, I felt in my bones that Father Martin looked on me as an impracticable dreamer; and so I have busied myself during the last few days looking over some magazines of last year, hunting for

notices I recall having read, of some such action in Montreal. I have found what I sought in 'La Semaine Religieuse' of 18 December."

Father James produced the magazine, and called our attention to a 'circular letter' of the Archbishop of Montreal, dealing wholly with the pronunciation of Latin.

"'Unity in pronunciation is desirable above all. In His providential designs, God wished the successors of St. Peter to make the language of the triumphant Romans the idiom *par excellence* of the Holy Catholic Church', translated Father James. 'Is it not important that this unique tongue should be pronounced in a uniform manner? . . . The young levites in seminaries will easily master the theory and the practice of it according to the summary of the principles given in the adjoining sheet.'" Father James here pointed out the condensed rules and illustrations, and alluded to the real difficulty a Frenchman must experience in endeavoring to conform to the rules. "Surely," quoth Father James, "such zeal is most highly commendable, and might be emulated by us, who should not have to revise so thoroughly our traditional way of looking at Latin pronunciation."

I give here a part of the page by way of illustration:

I—Prononciation des voyelles

U se prononce OU.

—De*us*, prononcez D*éous*; Domin*us*, Dómin*ous*; n*u*nc, prononcez no*u*nc; perib*u*nt, prononcez perí*bou*nt.

—*Lorsque deux voyelles se suivent*, elles se prononcent *séparément et distinctement* en conservant chacune leur son propre.—Exemples; P*au*peres, prononcez p*a-ou*-peres; *au*tem, *a-ou*-tem; l*au*date, l*a-ou*-date; *eu*ge, prononcez *é-ou*-djé.

II—Prononciation des consonnes

C suivi de E ou de I ou de la diphtongue Œ, Æ, se prononce TCHE, TCHI et TCHE.—Exemples: *Ceci*derunt, prononcez *tche-tchi*-dérount; *cir*cuitu, *tchir*-cou-itou; *cæ*li, *tché*-li; in *cæ*lum, prononcez inn *tché*-loum.

—G suivi de E ou de I, Œ, Æ, se prononce DG.—Exemples: *Ge*nuit, prononcez *dgé*-nouit; *gi*gas, *dgi*-gas.

—G devant E, Æ, Œ, I, et précédé d'une consonne, a le son doux de *ge* dans ange.—Exemple: Ang*e*lus, prononcez ánn-*ge*-lous.

—GN se prononce comme dans a*gn*eau.—Exemples : A*gn*us, prononcez á-*gn*ous ; di*gn*itas, prononcez di-*gn*itas.

"'All the priests would do well to make an effort to adopt it. It has been already introduced into some choirs and into several religious communities. It is far from presenting the difficulties one might suppose. Once it shall have been adopted universally, people will love it and will recognize its harmony and beauty.' That," continued Father James, "is what I call a practical effort to bring in uniformity."

"On the other hand," I remarked "think of the activity of those who favor the 'Roman' pronunciation. In November of 1905, there was a conference in Exeter College, Oxford, on the subject. The chairman, Mr. Farnell, of Exeter, said that Continental Latinists found oral communication with English Latinists very difficult, because of the diverse methods of pronouncing Latin, and that Continental scholarship must be listened to—which means, I suppose, the so-called 'Roman' style. A joint committee of the Oxford and Cambridge Philological Societies had drawn up a detailed scheme of changes in pronunciation, which would bring the English method in line with that of the Continental scholars. According to this scheme, the vowels were to be pronounced by quantity; c and g were to be always hard, v was to be pronounced as w, and so forth. Let me read this clipping I made from an English magazine, which gave a condensed account of the conference:

The diphthong oe was to be as oi in boil, au as in *flauto* (Italian) and ae as in the Greek ai (nearly.) Double consonants were to be pronounced separately, as in the modern Italian use. Professor Robinson Ellis, and others who spoke subsequently, laid much stress on the archaic, academic, and historical correctness of the proposed changes, which they thought would bring the pronunciation of the language as near as possible to that in use in the Augustan age. Fr. Oswald Hunter Blair, without disputing this rather bold assumption, brought the discussion back to a practical point, by suggesting that to adopt the proposed pronunciation of the c and v, at any rate, would rather hinder than advance the desired facility of intercourse with Continental scholars; as in not a single European country would the word *vici*, for instance, be intelligible if pronounced as *weeky*. He suggested that the meeting might vote on the suggested vowel changes,

leaving the question of the consonants at present an open thesis. Mr. Godley of Magdalen (the Acting Public Orator) and others strongly supported this view; but it was resisted by the philological experts, who wished the whole scheme adopted or rejected *en bloc*. It was finally accepted by a majority of those present; and it was agreed to acquaint every classical teacher in Oxford and Cambridge with the result of the voting, and to endeavour to elicit a further expression of opinion, as far as possible unanimous, in favour of the proposed changes. If the older Universities agree to adopt them in lectures, private tuition, and public and official orations, one can hardly see how the other colleges and schools can avoid following suit; but of course it remains to be seen how far the interesting result of the Exeter conference will be accepted by Latin teachers and scholars throughout England.

"Now Father Blair rightly pointed to the new confusion that would be introduced by the new method. It appears that the whole learned world is separating gradually but certainly into two camps; those outside of the Church are agreeing on the 'Roman' pronunciation; and those within, on the 'Italian.' In view of this, and of the endless confusion Catholic students who are taking their high school or college course in non-Catholic institutions will experience in attempting to sing congregationally or in choirs according to a different method, I should suppose that the first thing to do would be to have a conference of Catholic philologists to examine thoroughly into the basis, historical and academic and archaic, of the 'Roman' method. If they agree that it represents an advance in scholarship that will, unlike hypotheses and theories of the physicists, be permanent and not merely provisional, they might well recommend to the whole Catholic world to adopt the fruits of philological research. Otherwise Catholics will be more and more reactionaries—at war with scientific scholarship. It was because of this lack of scientific scholarship that the Ratisbon edition of the chants was condemned, and the appeal made to more ancient tradition."

"Catholic boys should go to Catholic colleges," objected Father James.

"Many do not; and some Catholic colleges are adopting the 'Roman' method. From a philological standpoint, the

'Italian' method has nothing to recommend it over the French pronunciation. If both are hopelessly at variance with the results of philology and history, it might be a pity to sacrifice one to the other, when a better change would be to give up both."

"Sixes and sevens again," laughed Father James.

[TO BE CONTINUED.]

THE COLLECTS OF THE ROMAN OFFICE.

I. The Cursus.

THERE are many departments of Church music in which the clergy can lawfully disclaim all personal responsibility when once they have provided competent persons for the charge. Yet, for better or worse, our priests must be to a certain extent "singing-men," if, at least, they are ever to officiate at a Missa Cantata. The more elaborate music necessary for the Holy Sacrifice is the business of the choir, but the choir alone does not *sing Mass*: part of the chanting must be done by the priest. It is not too much, therefore, to expect the clergy to have definite and precise knowledge of what is required of them in this matter. A few words will describe the whole programme: the Prayers, the intonations of "Gloria in excelsis" and "Credo," the Preface and Pater noster, and the "Ite, missa est." The items are simple enough, yet how often does one hear a Mass in which each of them is correctly rendered? If the Prayers, Gloria and Credo are accurately sung, the Preface and Pater noster are often apt to surprise one by the novelty and variety of their cadences, while the "Ite, missa est" is frequently a wilderness of more or less musical, and not at all rhythmical, sounds combining the characteristics of all the eight modes of Plainsong—as someone has said: "Neither first mode, nor eighth mode, nor *à la mode* at all."

There may be ample excuse for such a want of proficiency: the fault may lie in the absence of careful training in the seminaries; it may be due to the busy life led by the clergy, which

makes sustained attention to this sort of work difficult. But surely the negligence can be corrected, especially as the musical clergy, who have little excuse, are often to blame. Which of us has not at one time or another been surprised to hear the Mass-chants incorrectly and carelessly sung by a priest, who, when there was question of secular song, could sing with taste and precision? A little study and trouble would remove this anomaly. We would even say that this point is one to which every priest who is desirous of improving his choir should direct his first efforts. Example is better than precept, and the zeal of the singers will be stimulated by the care shown by the clergy in their own special province. It is difficult to imagine, if one has not experienced it, the inspiring influence exerted by perfect harmony between the Altar and the choir: it has a magic effect on the singers, and makes an edifying impression on the listeners, to all of whom it brings home with vividness the fact that the Holy Mass is the Sacrifice of priest and people united. If, on the contrary, the clergy are indifferent in the matter, their attitude will have a damping effect on the choir.

At present let us confine our attention to the Collects.

For convenience' sake the name "Collect" is usually applied to all the prayers occurring in the Mass and Office. The term, which is a substantive form of *Collectio,* signified originally the assembly or gathering of the people (σύναξις) especially for the meeting preparatory to the Station service, to which the faithful went in procession. The chief feature at this meeting was the prayer of the celebrant, the *Oratio ad Collectam,* a title which became shortened into *Collecta.*[1] Thus we find in ancient liturgical books entries like the following: "In tribus letaniis, Feria II. Coll. ad S. Mariam majorem Statio ad S. Johannem." A less historical but quite suitable interpretation of the term makes it mean a form in which the priest, as mediator between God and men, *gathers* up the desires of all into one common prayer.[2]

[1] Gihr, *Das heilige Messopfer,* p. 392. (Engl. transl. p. 408.)

[2] Cardinal Bona: *Rerum liturg.,* 1, 2 c, 573.

The Collect is one of the most ancient forms of liturgical prayer, and one of the most solemn. It was originally an improvized prayer, and when it had its sources in genuine religious inspiration it became eloquent and even sublime, as we gather from the most ancient examples now extant. About the fourth century these prayers began to be written down; naturally the most beautiful specimens were selected for preservation, the more diffuse and heavy prayers being left alone. At the same time the longer Collects were abbreviated and cast into a regular form, special attention being paid to their rhythmical construction. Some of the lengthy prayers still survive in the Pontifical and Ritual, and examples of them may also be seen in the Blessing of the Ashes and the Blessing of the Palms.[3]

I suppose no one, accustomed to recite the Collects of the Roman Missal and Breviary, can have failed to remark their peculiar completeness, both as to sentiment and as to the form in which the sentiment is expressed. They are indeed (I refer especially to those of more ancient composition) little masterpieces of terse Latin, the admirable rhythm of which haunts the ear, and thus impresses on the mind and heart the spiritual truths embodied in them. Yet how brief they are,—with the repression which is a note of power! A few lines of a printed book contain the whole. They differ in this from prayers of Eastern origin, as well as from those of the Celtic type. The Roman prayer, "while keeping in check devotional feeling, manifests a high quality of thought, art, and liturgical culture."[4] It may not be without interest to readers of the ECCLESIASTICAL REVIEW if we attempt to analyze the secret of the Collects' ear-haunting power. The search may be fraught with something deeper than interest. Every priest and every religious bound to the recitation of the Divine Office repeats these venerable formulas many times a day, and it may add something to the "reasonableness" of their service to

[3] R. R. Père Dom F. Cabrol: *Livre de la Prière antique*, pp. 53, 54.

[4] *The Book of Cerne*, edited by Dom B. Kuypers, O. S. B. Introduction. p. xxix.

consider the details of their structure. Attention to such details is also a valuable antidote to that enemy of all devotion —routine.

It is obvious that the primary merit of the prayers lies in their *thought,* in the spiritual truth which they embody, though the form has also a good deal to say to their power. The best liturgical prayers possess the three qualities which, according to Quintilian, should distinguish every period: "Praestare debet ut sensum concludat, sit aperta ut intelligi possit; non immodica ut memoria contineri" [possit]. In fact, it is rarely necessary to read such prayers a second time, their grammatical construction being as evident as the thought which they express. Some Collects of extreme brevity are singularly happy in conception and elegant in expression.

As a rule the prayers are composed of two, three, or at most four members, which is the ordinary form recommended by rhetoricians. When these limits are overstepped, it is very difficult to preserve not only balance of parts, but even grammatical clearness. Collects of this sort are inclined to be distracting, in one sense or another, as requiring the exercise of one's parsing powers.

We may cite the following as examples of prayers of two members:

POSTCOMMUNION OF TUESDAY IN HOLY WEEK:

Sanctificationibus tuis, omnipotens Deus, et vitia nostra curentur, et remedia nobis sempiterna proveniant. Per Dominum.

THE PRAYER "SUPER POPULUM," MONDAY OF FIRST WEEK OF LENT:

Absolve, quaesumus Domine, nostrorum vincula peccatorum: et quidquid pro eis meremur, propitiatus averte.

The following are specimens of prayers of three members:

COLLECT, TUESDAY OF FIRST WEEK OF LENT:

Respice, Domine, familiam tuam, et praesta: ut apud te mens nostra tuo desiderio fulgeat, quae se carnis maceratione castigat.

COLLECT, WEDNESDAY OF FIRST WEEK OF LENT:

Devotionem populi tui, quaesumus Domine, benignus intende: ut qui per abstinentiam macerantur in corpore, per fructum boni operis reficiantur in mente.

SECRET:

Hostias tibi, Domine, placationis offerimus: ut et delicta nostra miseratus absolvas, et nutantia cordà tu dirigas.

As examples of prayers of four members we may mention the following:

FIRST PRAYER IN BLESSING OF PALMS:

Petimus, Domine sancte, Pater omnipotens, aeterne Deus: ut hanc creaturam olivae, quam ex ligni materia prodire jussisti, quamque columba rediens ad arcam proprio pertulit ore, benedicere, et sanctificare digneris: ut quicumque ex ea receperint, accipiant sibi protectionem animae et corporis: fiatque Domine, nostrae salutis remedium, tuae gratiae sacramentum.

PRAYER AFTER THE DISTRIBUTION OF PALMS:

Omnipotens sempiterne Deus, qui Dominum nostrum Jesum Christum super pullum asinae sedere fecisti, et turbas populorum vestimenta, vel ramos arborum in via sternere, et Hosanna decantare in laudem ipsius docuisti: da, quaesumus; ut illorum innocentiam imitari possimus, et eorum meritum consequi mereamur.

COLLECT OF MAUNDY THURSDAY:

Deus, a quo et Judas reatus sui poenam, et confessionis suae latro praemium sumpsit: concede nobis tuae propiationis effectum: ut sicut in passione sua Jesus Christus Dominus noster diversa utrisque intulit stipendia meritorum; ita nobis, ablato vetustatis errore, resurrectionis suae gratiam largiatur.

Good specimens of longer prayers may be seen in the following instances:

THE LAST PRAYER OF THE BLESSING OF THE PALMS:

Deus, qui Filium tuum Jesum Christum Dominum nostrum, pro

salute nostra in hunc mundum misisti, ut se humiliaret ad nos, et nos revocaret ad te: cui etiam, dum Jerusalem veniret, ut ad impleret Scripturas, credentium populorum turba fidelissima devotione vestimenta sua cum ramis palmarum in via sternebant: praesta quaesumus; ut illi fidei viam praeparemus, de qua remoto lapide offensionis, et petra scandali, frondeant apud te opera nostra justitiae ramis; ut ejus vestigia sequi mereamur: Qui tecum vivit.

THE LAST PRAYER AFTER THE LITANY OF THE SAINTS:

Omnipotens sempiterne Deus, qui vivorum dominaris simul et mortuorum, omniumque misereris, quos tuos fide et opere futuros esse praenoscis: te supplices exoramus: ut pro quibus effundere preces decrevimus, quosque vel praesens saeculum adhuc in carne retinet, vel futurum jam exutos corpore suscepit, intercedentibus omnibus Sanctis tuis, pietatis tuae clementia, omnium delictorum suorum veniam consequantur.

Looking at Collects from another point of view, one finds that they frequently divide into two parts, the first of which is a statement, the second a petition. The exordium very often expresses some dogmatic or moral truth; in fact, it may be said that a course of sermons on the opening words of the Collects, for the Proper of the Time, for instance, would include instruction on almost every point of Catholic belief. To take a few examples almost at random: 1) "Deus qui hodierna die Unigenitum tuum gentibus, stella duce, revelasti"; 2) "concede propitius" etc. (*Feast of the Epiphany*).—1) "Deus qui hodierna die per Unigenitum tuum aeternitatis nobis aditum, devicta morte reserasti"; 2) "vota nostra" etc. (*Easter Sunday*).—1) "Deus qui in Filii tui humilitate jacentem mundum erexisti"; 2) "fidelibus tuis perpetuam concede laetitiam" etc. (*2nd Sunday after Easter*).—1) "Omnipotens sempiterne Deus, qui coelestia simul et terrena moderaris"; 2) "supplicationes populi tui clementer exaudi" etc. (*2nd Sunday after Epiphany*).—1) "Deus cujus providentia in sui dispositione non fallitur"; 2) "te supplices exoramus" etc. (*7th Sunday after Pentecost*).—1) "Deus innocentiae restitutor et amator, 2) dirige ad te" etc. (*Wed-*

nesday of second week of Lent). The noble prayers after the Prophecies on Holy Saturday are examples of this kind of Collect.

At times, each of the divisions of a Proper consists of two such parts. Take, for example, the following:

Deus in te sperantium fortitudo, adesto propitius invocationibus nostris: et quia sine te nihil potest mortalis infirmitas, praesta auxilium gratiae tuae; ut in exequendis mandatis tuis, et voluntate tibi et actione placeamus.

Very frequently the continuation of Collects of this form has a logical connexion with the exordium. Thus for instance:

Deus, qui et justis praemia meritorum, et peccatoribus per jejunium veniam praebes: miserere supplicibus tuis; ut reatus nostri confessio, indulgentiam valeat percipere delictorum.

Sometimes, however, there is no such relation between the parts of a prayer. In a good many Collects the form just referred to is inverted, and we find a petition at the beginning and a statement at the end. Thus:

Mentibus nostris, quaesumus Domine, Spiritum sanctum benignus infunde: cujus et sapientia conditi sumus, et providentia gubernamur.

But often the Prayer begins and ends with petition. For instance: "Excita, quaesumus Domine, potentiam tuam, et veni" etc. (Collect of first Sunday of Advent). "Esto quaesumus Domine, propitius plebi tuae" etc. (Thursday of Passion Week).

It must be owned that the Collects of many of the more modern Offices do not bear comparison with the graceful compositions above referred to. The reason of this will be evident later on. At present I simply note the fact, but without thereby condemning indiscriminately all modern productions. The three prayers of the Mass of St. Aloysius, to take only

one instance, are admirable in thought and in form. Unlike the typical Collect, many later prayers abound in cases of apposition, in absolute cases, in relative clauses, and in secondary clauses let into the principal one. As examples of such pieces may be mentioned the Mass Prayers for the Feast of Our Lady of Dolors (Friday in Passion Week), of which Padre de Santi says: "In the first two prayers (Collect and Secret) the secondary idea overshadows the principal, and when we think we have reached the end, lo, a new impediment occurs in those absolute cases regarding the Saints at the foot of the Cross. The Collect has: 'gloriosis meritis et precibus omnium Sanctorum cruci fideliter adstantium intercedentibus,' which leaves the mind in suspense as to the real meaning of *intercedentibus*. The usual form is: 'intercedentibus sanctis tuis,' not 'intercedentibus meritis et precibus.' In the Secret the obscurity is still greater: 'suo suorumque sub cruce sanctorum consortium multiplicato piissimo interventu.' One may not at once remark that *consortium* is here an adjective and that it refers to *sanctorum*, and even after reading and re-reading the passage, one still has doubts as to the signification of that *suo* and its relation with the idea expressed." [5] Another example of an obscure composition is furnished by the Collect of the feast of all the holy Popes (Sunday after the Octave of SS. Peter and Paul):

Deus, qui populis tuis indulgentia consulis, et amore dominaris: da spiritum sapientiae, suffragantibus meritis Antistitum Ecclesiae tuae, quibus dedisti regimen disciplinae; ut de profectu sanctarum ovium fiant gaudia aeterna pastorum.

In other cases, one of the characteristics of the old Prayers is exaggerated to an extent that destroys all proportion. It has been said that a favorite form of Collect opens with a brief statement; e. g., "Deus qui culpa offenderis, poenitentia placaris." In the following instance, of the Collect of St. Jane Frances, this feature is developed to tediousness:

[5] *Il Cursus*. p. 81.

Omnipotens et misericors Deus, qui beatam Joannam Franciscam, tuo amore succensam, admirabili spiritus fortitudine per omnes vitae semitas in via perfectionis donasti; quique per illam illustrare Ecclesiam tuam nova prole voluisti: ejus meritis et precibus concede; ut, qui infirmitatis nostrae conscii de tua virtute confidimus, coelestis gratiae auxilio, cuncta nobis adversantia vincamus.

We have here almost a complete life of the Saint.

But to return to our ancient prayers. It is obvious that compositions exhibiting such definite rhythmical characteristics must have been written according to certain acknowledged principles. Yet it is only within the last quarter of a century that any satisfactory knowledge of these principles has been acquired by the modern scholar. The attention of foreign students has, of late years, been turned to the study of the literary forms of post-classical Latin. M. Noël Valois, in his two remarkable books, "De arte scribendi epistolas apud Gallicos medii aevi scriptores retoresque" (1880), and "Etude sur le rythme des Bulles Pontificales" (1881), has done pioneer work in this direction, while M. L'Abbé Leonce Couture,[6] by applying to liturgical texts the same tests as M. Valois had used in his examination of secular documents, has let in a flood of light on the question. The line of study thus opened up has been further worked out by M. L. Havet [7] and by Professor Meyer [8] of Spires, of whose discoveries we shall have more to say later on. The only detailed treatment of the subject which has so far appeared in English is found in two articles in the *Journal of Theological Studies.*[9] The chief

[6] Le "cursus" ou rythme prosaique dans la liturgie et la littérature de l'Eglise latine du IIIe siècle à la Renaissance. (Compte rendu du congrès scientifique international des catholiques, V, section: sciences historiques). Paris, Picard, 1891.

[7] Le prose métrique de Symmaque et les origines métriques du Cursus. (Biblioth. de l'Ecole des hautes Etudes XCIV). Paris, 1892.

[8] Die rythmische lateinische Prosa und L. Havet. "La prose métrique" &c. in Gotting. gelehrte Anzeigen, 1893, n. 1.

[9] *The Metrical Endings of the Leonine Sacramentary* (Vols. v. and vi). by H. A. Wilson.

result of these studies has been to introduce us to the laws of the *Cursus* and to their working. Since the subject has not, to my knowledge, received in English the attention it deserves, I make no apology for giving a brief account of its history and application.

The word *Cursus* is here used in a special and technical sense to indicate certain rules for arranging the words and phrases of a literary period in such a manner as to produce a pleasant impression on the ear. The etymology of the term is thus explained by Boncompagno of Florence, a celebrated rhetorician of the thirteenth century: "Appositio quae dicitur esse artificiosa dictionum structura, ideo a quibusdam cursus vocatur, quia, cum artificiose dictiones locantur, currere sonitu delectabili per aures videntur cum beneplacito auditorum." In classic times even, the term is used in a similar sense to signify the flow (*cursus*) of a discourse. Thus Cicero, after saying that verse was created "terminatione aurium, observatione prudentium," remarks that even in prose "animadversum est . . . esse quosdam certos cursus conclusionesque verborum." [10] But, whatever name was employed to designate the method, it is unnecessary to say that the classics reveal at every line the art of producing flowing prose. That this flow was deliberately aimed at, and that it was obtained by a choice in the arrangement of words and phrases, we know from Cicero: "Collocabuntur igitur verba ut aut inter se quam aptissime cohaereant extrema cum primis eaque sint quam suavissimis vocibus; aut ut forma ipsa concinnitasque verborum conficiat orbem suum; aut ut comprehensio numerose et apte cadat." [11] This studied form was said to have been borrowed from the Greeks, chiefly from Isocrates. It would be difficult, however, to formulate precise rules for its production, since it was largely a matter of taste, in which the ear was the supreme judge. But whilst aiming at harmonious combinations of words and syllables in their periods, classical authors

[10] Orat. 53.

[11] Orat. 44. Similar expressions occur in Quintilian.

warn us against imitating the strict rhythm of verse, which would mean substituting the artificial for art, with the result described by Cicero: "Primum enim numeris agnoscitur, deinde satiat, postea cognita facilitate contemnitur." [12]

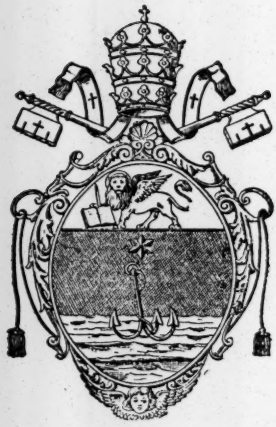
With the decadence of Latin literature a debased style was introduced; still the best authors retained the habit of giving a certain fixed movement to their prose, especially at intermediate and final clauses. It is certain that from the third century especially it became more and more useful to employ certain cadences, which could not be an effect of mere chance. But authors soon fell into the abuse against which Cicero had warned them, and the artificial became the supreme rule of goodness and beauty in literature.

Within the last few years, as I have already remarked, Latin prose from the time of the decadence (third century) to about the seventh century has been studied in detail. Both Christian and pagan authors have been subjected to a minute analysis, and we now know the literary secrets not only of Quintus Aurelius Symmachus, the last defender of paganism in Rome, but of the Fathers of the Church, such as Tertullian, St. Cyprian, St. Ambrose, and St. Augustine. St. Leo the Great marks the climax with his majestic and sonorous prose, the great model of Papal Latin for all time. It is scarcely necessary to add that the liturgical pieces composed during these centuries were constructed on the same principle as other compositions of the time. What these principles were I propose to investigate in a future article.

M. L. W.

[12] Orat. 65.

[TO BE CONTINUED.]



Analecta.

E SACRA CONGREGATIONE RITUUM.

I.

DE RITIBUS SERVANDIS AB EPISCOPO ASSISTENTE MISSAE SOLEMNI CUM SOLA MOZZETTA, DEQUE BENEDICTIONE DANDA AB EPO SACRAM COMMUNIONEM EXTRA MISSAM MINISTRANTE.

Rmus Dnus Franciscus Orozco y Liménez Episcopus de Chiapas in Mexico, qui responsionem accepit a Sacra Congregatione Rituum posse, attentis circumstantiis locorum, thronum conscendere mozetta tantum indutus, postea ulterius quaesivit:

I. An, attentis iisdem circumstantiis, cum ipse Episcopus mozzettam gerens Missae solemni assistit, ritus iidem servari possint praescripti a Caeremoniali Episcoporum, cum Episcopus cappa magna indutus Missae solemni assistit?

II. An Episcopus qui sacram Communionem extra Missam distribuit, post eam debeat benedicere more solito dicendo: *Sit nomen Domini benedictum,* etc., et efformando tres cruces?

Et Sacra Rituum Congregatio, exquisito Commissionis

Liturgicae suffragio, omnibusque perpensis, rescribendum censuit:

Ad I. *Negative,* sed serventur Caeremoniale Episcoporum et decreta S. R. C., scilicet:

1°. Episcopus rochetto et mozzetta indutus non habet assistentiam canonicorum.—Decr. n. 650.

2°. Incensum non imponit nec benedicit.—Decr. n. 3110 ad 21.

3°. Nec benedicit subdiaconum post Epistolam nec diaconum ante Evangelium cantandum, nec librum Evangeliorum osculatur.—Decr. n. 3110 ad 22.

4°. Semel tantum thurificatur post oblata.—Decr. n. 2195 ad 2, et Caerem. lib. 2, cap. 9, n. 8.

5°. Pacem accipit a diacono Evangelii.—Decr. n. 2089 ad 5.

6°. In fine Missae populum non benedicit.

Ad II. *Affirmative.*

Atque ita rescripsit, die 23 Novembris 1906.

S. *Card.* Cretoni, *Praefectus.*

✠ D. Panici, Archiep. Laodicen., S. R. C., *Secret.*

II.

Circa cantum vel recitationem "Gradualis, Offertorii, Communionis et Deo gratias" in Missa solemni.

Rmus Abbas Sanctae Mariae Maioris, Neapolis, Sacrae Rituum Congregationi sequentia dubia pro opportuna solutione humillime exposuit, nimirum:

I. Quum organum quod in ecclesia permittitur, iuxta praescriptum in Motu Proprio Pii Papae X ita cantum comitari debeat ut illum sustineat, non opprimat, et fideles recte valeant verba intelligere: in Missa solemni, *Graduale, Offertorium* et *Communio,* quae partes miram saepe continent analogiam ad festum quod agitur, possuntne, dum pulsantur organa, submissa voce seu tono unico sub organo recitari? Et quatenus affirmative, estne laudabilius ut illae, organo cessante vel comitante, notis gregorianis cantentur?

II. Item *Deo gratias* in fine Missae potestne sub organo vel debet notis gregorianis, ut in *Missa est,* cantari?

Et Sacra Rituum Congregatio, ad relationem subscripti Secretarii, exquisita sententia Commissionis Liturgicae, reque sedulo perpensa, respondendum censuit:

Ad I. Quoad primam partem, quando organa pulsantur, si praedicta nempe *Graduale, Offertorium* et *Communio* non cantentur, recitanda sunt voce alta et intelligibili, iuxta mentem Caeremonialis Episcoporum lib. 1, cap. XXVIII, n. 7, et decretorum n. 2994 *Montis Politiani* 10 Ianuarii 1852 ad II, et n. 3108 *S. Marci* 7 Septembris 1861 ad XIV et XV.

Quoad secundam partem *affirmative,* adhibitis libris authenticis cantus gregoriani.

Ad II. Provisum in I.

Atque ita rescripsit, die 8 Augusti 1906.

✠ D. Panici, Archiep. Laodicen., *Secret.*

III.

Abbates Praesides Congr. Benedictinorum Nigrorum subdelegare possunt sacerdotes ad benedictionem quae a S. Mauro nuncupatur.

Beatissime Pater: Abbas Primas O. S. B., ad genua S. V. provolutus, supplex implorat, ut delegare possit sacerdotes Saeculares et Regulares ad impertiendam benedictionem infirmis, adhibita S. Crucis D. N. I. Ch. particula, quae benedictio a S. Mauro nuncupatur et a Leone PP. XIII. f. r. die 4 Maii 1882 approbata fuit pro Sacerdotibus O. S. B.

Sanctissimus Dominus Noster Pius Papa X., referente infrascripto Cardinali Sacrorum Rituum Congregationi Praefecto, facultatem facere dignatus est R.mo Abbati Oratori et Abbatibus Praesidibus Congregationum Monachorum Nigrorum Ordinis Sancti Benedicti, subdelegandi sacerdotes utriusque Cleri ad benedictionem, quae a S. Mauro nuncupatur: dummodo adhibeatur in benedictione forma approbata et Rituali O. S. B. concessa. Valituro hoc indulto ad proximum decennium. Contrariis non obstantibus quibuscumque. Die 23 Ianuarii 1907.

S. *Card.* Cretoni, *Praefectus.*

L. * S. ✠ D. Panici, Archiep. Laodicen., *Secret.*

E SACRA CONGREGATIONE INDULGENTIARUM.

I.

INDULG. 100 D. CONCEDITUR RECITANTIBUS PRECEM IN FAVOREM SURDO-MUTORUM.

Beatissimo Padre: Il P. Pietro Tognoli, dei Chierici Regolari delle Scuole Pie, in Siena, prostrato al bacio del S. Piede, espone quanto segue:

La compassione che destano tanti piccoli sordomuti, che non avendo ancora l'età per essere ammessi negli Istituti speciali, vanno vagando per le vie esposti a mille pericoli dell'anima e del corpo, specialmente quando trattasi di bambine, spinse l'umile Oratore a raccogliere i mezzi per provvedere un asilo a quei piccoli sventurati. Molte pie persone hanno incoraggiato e cooperano con zelo alla felice riuscita di quest'opera di redenzione morale, ma è necessario che i benefattori si moltiplichino, ed in ogni città sorga una santa crociata a vantaggio di tanti infelici. Per ottenere tale scopo, il mezzo più efficace è la preghiera: quindi l'oratore supplica la S. V. a volersi degnare di accordare l'Indulgenza di cento giorni, applicabile ai defunti, da lucrarsi da tutti i fedeli ogni volta che almeno col cuore contrito reciteranno devotamente la seguente.

Preghiera.

"O misericordiosissimo Gesù, che mostraste tanta tenerezza per i pargoletti che ebbero la grazia di essere accarezzati dalle tue mani divine e lasciasti detto che chiunque avesse raccolto anche uno solo di tali innocenti avrebbe raccolto Te stesso, deh! stendi la Tua mano provvidenziale su quei piccolini che, per esser privi di udito e di parola sono esposti a tanti e tanti pericoli dell'anima e del corpo.

Diffondi lo spirito della tua ardente carità nei cuori cristiani perchè vengano in loro soccorso e fa discendere copiose grazie su coloro che cooperano a provvedere, ancha per questa porzione dei tuoi diletti, un rifugio ove possa essere al sicuro la loro innocenza e dove possano trovare pane ed affeto. Cosi sia."

Ex audientia SSmi, die 5 Dec. 1906 SS. D. N. Pius PP. X benigne annuit pro gratia iuxta preces. Praesenti in perpetuum valituro. Contrariis quibuscumque non obstantibus.

Datum Romae, e Secretaria S. C. Indulg. Sacrisque Rel. praepositae, die 5 Dec. 1906.

D. *Card.* CRETONI, *Praefectus.*

L. * S. ✠ D. PANICI, Archiep. Laod., *Secretarius.*

II.

INDULG. 300 D. CONCEDITUR RECITANTIBUS PRECEM IN HONOREM DOMINAE NOSTRAE A SS. SACRAMENTO.

Preghiera.

"O Vergine Maria, Nostra Signora del SS. Sacramento, Gloria del popolo cristiano, Letizia dell'universale Chiesa, Salute del mondo, pregate per noi e ridestate nei fedeli tutti la devozione verso la SSma Eucaristia, affinchè si rendano degni di riceverla quotidianamente."

SS. D. N. Pius PP. X universis ex utroque sexu Christifidelibus, quoties corde saltem contrito ac devote suprarelatam precem recitaverint, Indulgentiam trecentorum dierum, defunctis quoque applicabilem benigne concessit. Praesenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae, e Secretaria S. Congnis Indulg. Sacrisque Rel. praepositae, die 23 Ianuarii 1907.

D. *Card.* CRETONI, *Praefectus.*

L. * S. ✠ D. PANICI, Archiep. Laod., *Secretarius.*

III.

INDULG. 300 D. ADNECTITUR DUABUS FORMULIS CONSECRATIONIS SODALIUM CONGREGATIONUM B. M. VIRGINIS.[1]

Beatissimo Padre: Il P. Elder Mullan, S. I., prostrato ai piedi della S. V., La supplica umilmente a voler annettere all'uno e all'altro dei seguenti atti di consacrazione, l'indulgenza di trecento giorni, applicabile anche alle anime del Pur-

[1] Prior formula a S. Ioanne Berchmans, altera a S. Francisco Salesio recitata est, eo die quo in Congregationem B. Mariae Virg. admissi sunt, atque deinceps per totam vitam ab utroque repetita.—*N. D.*

gatorio, in favore degli ascritti alle Congregazioni Mariane, da lucrarsi ogni volta che, almeno con cuore contrito divotamente li reciteranno.

Atto di Consacrazione.

Santa Maria, Madre di Dio e Vergine, io vi eleggo oggi per mia Signora, patrona ed avvocata, e fermamente stabilisco e propongo di non abbandonarvi giammai, e di non mai dire nè fare contro di Voi alcuna cosa nè mai permettere che da altri si faccia contro il vostro onore. Ricevetemi dunque, ve ne scongiuro, per vostro servo perpetuo; assistetemi in tutte le mie azioni, e non mi abbandonate nell'ora della mia morte. Cosi sia.

Atto di Consacrazione.

SS.ma Vergine e Madre di Dio, Maria, io, benchè indegnissimo di esser vostro servo, mosso nondimeno dalla mirabile vostra pietà e dal desiderio di servirvi, vi eleggo oggi, in presenza dell'Angelo mio custode e di tutta la corte celeste, per mia Signora, avvocata e Madre, e fermamente propongo di volervi sempre servire, e di fare quanto potrò, perchè da altri ancora siate amata e servita. Vi supplico dunque, Madre pietosissima, pel sangue del vostro Figliuolo sparso per me, che mi riceviate nel numero degli altri vostri devoti per vostro servo perpetuo. Assistetemi in tutte le mie azioni, ed impetratemi grazia, che talmente mi porti ne' miei pensieri, parole ed opere, che non abbia mai ad offendere gli occhi vostri purissimi e del vostro divin Figliuolo. Ricordatevi di me, e non mi abbandonate nell'ora della morte. Amen.

S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita, utendo facultatibus a SS.mo D.no N. Pio PP. X sibi tributis, benigne annuit pro gratia iuxta preces. Praesenti in perpetuum valituro. Contrariis quibuscumque non obstantibus.

Datum Romae, e Secretaria eiusdem S. Congregationis die 17 Novembris 1906.

A. *Card.* TRIPEPI, *Praefectus.*

L. * S. ✠ D. PANICI, Archiep. Laodicen., *Secret.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

SACRED CONGREGATION OF RITES decides—

1. That, if a bishop assists, on his throne, at a solemn Mass, wearing only the rochet and mozetta—

a. he is not to have assistant canons;

b. nor is he to put the incense in the thurible, nor bless the incense;

c. nor bless the sub-deacon after the Epistle, nor the deacon before the singing of the Gospel, nor kiss the Gospel book;

d. he is to be incensed only once, after the *oblata*;

e. and he is to receive the "pax" from the deacon of the Gospel;

f. he does not bless the people at the end of the Mass.

If the bishop distributes Holy Communion outside the Mass, he blesses the faithful in the accustomed manner, forming three crosses, and saying: "Sit nomen Domini benedictum," etc.

2. Directs that the words of the *Graduale*, *Offertorium*, and *Communio*, be either chanted or recited in a loud and intelligible tone of voice, and that the Gregorian authentic melody be retained for the *Deo Gratias*, at the end of the chanted Mass.

3. The Abbot Primate of the Benedictine Order secures the right of delegating either secular or regular priests to impart the blessing of St. Maurus for the sick.[1]

S. CONGREGATION OF INDULGENCES grants—

1. *100 days* for the devout recitation of a prayer in behalf of deaf-mute children. (Applicable to the souls in Purgatory.)

2. *300 days* for the devout recitation of a prayer to Our

[1] Approved by Leo XIII, 4 May, 1882.

Lady of the Blessed Sacrament. (Applicable to the souls in Purgatory.)

3. *300 days* to the Sodalists B. V. M. for an act of Consecration to Our Blessed Lady. (Two forms; applicable to the souls in Purgatory.)

NEW INDULGENCED PRAYERS.

The original text of the following prayers is given in the regular department of the Roman documents in this number:

I. In Honor of Our Lady of the Blessed Sacrament.

Prayer.

O Virgin Mary, Our Lady of the Blessed Sacrament, glory of the Christian people, joy of the universal Church, salvation of the world, pray for us, and awaken anew among the faithful the devotion toward the Most Holy Eucharist, so that they may be rendered worthy to receive It daily.

(*300 days each time, applicable to the souls in Purgatory. S. C. Indulg., 23 January, 1907.*)

II. Indulgenced Form of Consecration for the Members of the B. V. M. Sodality.

By request of the Rev. Father Elder Mullan, S. J., now in Rome, who has edited a new manual for sodalists (Kenedy, N. Y.), an indulgence of three hundred days, applicable to the souls in Purgatory, has been attached to the devout recitation, every time, of each of the following acts of consecration, by members regularly enrolled in the Sodality of the Blessed Virgin. The first of the two forms was used by St. John Berchmans, the other by St. Francis de Sales.

1. Act of Consecration.

Holy Mary, Mother of God and Virgin, I choose thee this day for my queen, patron, and advocate, and firmly resolve and purpose never to abandon thee, never to say or do anything against thee, nor to permit that aught be done by others to dishonor thee. Receive me, then, I conjure thee, as thy perpetual

servant; assist me in all my actions, and do not abandon me at the hour of my death. *Amen.*

2. Act of Consecration.

Most Holy Mary, Virgin Mother of God, I (*full name*), most unworthy though I am to be thy servant, yet touched by thy motherly care for me and longing to serve thee, do, in the presence of my Guardian Angel and all the court of Heaven, choose thee this day to be my Queen, my Advocate, and my Mother, and I firmly purpose to serve thee evermore myself and to do what I can that all may render faithful service to thee.

Therefore, most devoted Mother, through the Precious Blood thy Son poured out for me, I beg thee and beseech thee, deign to take me among thy clients and receive me as thy servant forever.

Aid me in every action, and beg for me the grace never, by word or deed or thought, to be displeasing in thy sight and that of thy most holy Son.

Think of me, my dearest Mother, and desert me not at the hour of death. Amen.

The Sacred Congregation authenticates the concession of the indulgence under date of 17 November, 1906. Signed by Cardinal Tripepi, Prefect, and by Archbishop Panici, Secretary.

III. Indulgenced Prayer in Behalf of Deaf-Mute Children.

An Italian priest devoted to the care of deaf-mute children in the city of Siena, recently requested the Holy Father to indulgence a prayer which might assist the awakening of zeal toward charitable efforts in behalf of the large number of little ones deprived of hearing and speech, whose intellectual and moral training is being neglected.

The indulgence is granted under date of 5 December, 1906, and signed by Cardinal Cretoni, Prefect, and Archbishop Panici, Secretary of the Congregation of Indulgences. The following is a literal translation of the Italian prayer:

Prayer.

O Most merciful Jesus, who didst show such great tenderness

toward the little ones who had the privilege of being caressed by Thy Divine Hands and hast left us Thy word that whosoever should receive but one of these innocents shall have received Thine own self, extend, we pray, Thy Provident Hand upon those little ones who, by being deprived of hearing and of speech, are exposed to many dangers of soul and body.

Diffuse the spirit of Thy burning charity into Christian hearts in behalf of these afflicted ones, and cause abundant grace to come down upon those who assist in providing, for this portion also of thy beloved children, a refuge where their innocence may be safeguarded and where they may have both bread and kindly care. *Amen.*

DRESS OF THE ALTAR BOYS AT SERVICE.

Qu. What is the proper color for the cassocks of altar boys? Should these have capes? What about "favors" on great feasts?

Resp. The rubrics simply require "ut inserviens talari veste et superpelliceo sit indutus." Hence a clean, becoming cassock of black, red, violet, or even white material, with a clean white surplice, would be a proper dress for a boy who serves the priest at the altar. As to the cape and other details which may be deemed necessary to make up a becoming outfit for festive occasions, we can only lay down the principle which good taste and sense prescribe, namely, that anything aiming at mere display or savoring of affectation, vanity, or worldliness, must be kept out of the sanctuary. On the other hand, neatness and above all cleanliness should characterize the appearance of those who serve at the altar. The introduction of novelties in millinery effects, decking the boys with bunches of ribbons, flowers, and the like, are foreign to the simplicity of the holy place and service.

A SONG FOR THE POPE.

It is strange that, considering the loyal enthusiasm of Catholic students of every nationality for the Pontiff King at Rome, there should exist no international song or anthem sufficiently popular to become the common acclaim of cheerful adherence, like "God save the King" of the English, "Heil dir im Siegerkranz" of the Germans, and "My Country 'tis of Thee" of the Americans, all of which have become familiar by the same melody. The Pope, whether he be in possession of temporal rule or not, remains the chief monarch of the City of the Soul, the Sovereign whose rule extends over the hearts of the faithful without diminishing their patriotism and without division or rivalry.

The following "Song for the Pope" in a measure supplies this want and suggests the composition of an air to words in the language of the Chuch—a song or universal hymn that would express the sentiment of loyalty to the Pope in a way to find a ready echo in any company of priests or ecclesiastical students the world over. It would be, as it were, a watchword of a common and loftier patriotism than that which separates the nations and, however noble in its essential elements, is yet a hindrance to that universal peace for which Christianity and particularly the Church stands.

The "Song for the Pope" which we reproduce here was originally composed by the late Dr. Murray, for many years Professor of Theology in the College of Maynooth, and well known to students as the author of a treatise *De Ecclesia*. It has been a college anthem among the clergy in Ireland for forty years, and the melody suggested by the Rev. T. J. O'Reilly, to which Professor V. O'Brien of Rathmines furnishes the pianoforte accompaniment, is in keeping with the cheering words, and calculated to kindle the enthusiasm of a goodly company. We owe the publication of the music to the courtesy of Canon Fricker at Rathmines, an old Maynooth student, and we present it to our clerical readers as a song that should become popular, especially among our young students—and at once.

A Song for the Pope.

VOICE.
PIANO.
Maestoso.
A song for the Pope for the
Roy - al Pope who rules from sea to sea, Whose Kingdom or Scep - tre
nev - er shall fail, What a grand old King is He, is He, what a grand old King is
He! No war - ri - or hordes hath He with their swords His rock-built throne to
CHORUS.
guard, For a - gainst it the gate of hell shall war In vain as they ev - er have warred. Then hur -

Soprano.
Alto.
rah hur - rah hur - rah! Hur - rah hur - rah hur - rah!
Tenor.
Bass.
one cheer more for the grand old Pope hur - rah hur - rah hur - rah!

II. Great dynasties die like the flowers of the field,
Great empires wither and fall,
Glories there have been that blazed to the Stars;
They "have been"—and that is all,
They "have been"—and that is all.
But there is the Grand old Roman See
The ruins of earth among,
Young with the youth of its early prime,
With the strength of Peter, strong.

CHORUS—Then Hurrah! &c

III. Over all the orb no land more true
Than our own old Catholic land,
Through ages of blood to the Rock hath stood—
True may she ever stand!
True may she ever stand!
O ne'er may the star, Saint Patrick set
On her radiant brow, decay.
Hurrah for the grand old Catholic land!
For the grand old Pope Hurrah!

CHORUS—Then Hurrah! &c

"YEA, BUT ALSO."

(*A New Translation of Luke* 9:28.)

To the Editor, THE ECCLESIASTICAL REVIEW:

Your new translation of John 2:4 (March REVIEW, p. 300) makes the verse intelligible. The old translation, "My hour (for working miracles) has not yet come," when, as a matter of fact, it had come, has always been a puzzle.

There is another Marian text (Lk. 9:28) which sadly needs better translating. Mary said: "All generations shall call me blessed;" Elizabeth had called her blessed; the whole Catholic world is unceasingly calling her blessed, but when the woman from the crowd called her blessed ("Blessed is the womb that bore Thee, and the paps that gave Thee suck," according to the common translation), Jesus said that others were more blessed than she. "Yea, *rather* blessed are they, that hear the word of God and keep it."

Men oun are the Greek particles. *Men* is an affirmation, it means "truly;" "yea" correctly translates it. *Oun* is also an affirmation, it means "certainly." Both particles combined are used as a strong affirmation. If all that Jesus said was *men oun,* we might translate it, "Yea truly;" but with a sentence following, we will have to use some other expression. If the words of Jesus merely supplement those of the woman, we should translate: "Yea, *but also,* blessed are they that hear the word of God, and keep it." If His words are a virtual correction, "Yea, *rather,* blessed are they" is correct. Does Jesus say, Yes, blessed is she who bore and nursed Me, but others are more blessed than she? This has been the common Protestant explanation. Some Catholics, in trying to solve the difficulty, interpret the text: Yes, blessed is she because she is My mother, but more blessed is she because she has heard My words and kept them. This explanation does violence to the text. Jesus does not say, Yea rather, blessed is *she,* but blessed are *they.*

Mary is blessed because she believed (Lk. 1:45), because she kept God's word, and for other reasons. But what is the chief source of her blessedness, of the great ocean of grace

poured out on her—is it her keeping of God's word, or the divine maternity? Certainly it is the latter; at the first moment of her conception, before she began to keep God's word, she was more lovely in God's sight, more blessed than the greatest of saints after a lifetime of hearing and keeping God's word. Of course Mary kept God's word better than any one else of His creatures; but the boundless graces bestowed on her, which enabled her to do so, all had their source in the divine maternity. The words of the woman were true and perfectly correct. The translation, "Yea rather," which corrects them, therefore is not correct.

For whose benefit were these words said? Probably for the blind and dumb man whom Jesus had freed from the devil (Lk. 9:14). Just before the woman spoke, Jesus had said, that when the unclean spirit goeth out of a man, he may return with seven other more wicked spirits, if he finds the man's soul inviting at his return; so Jesus is warning him, if he wants to escape that fate, he must not only hear God's words but also keep them.

A preacher who took the faith of the Blessed Virgin for his theme, quoted the words of Elizabeth, "Blessed art thou that hast believed," and spoke of the wonderful faith of Mary, who believed without a doubt that God would miraculously make her His mother; he quoted St. Augustine who said that Mary was more blessed in receiving the faith of Christ than the Flesh of Christ. When he finished, one of his confrères said: "I have ever believed, without a shadow of a doubt, all those things that Mary heard from the angel and believed. I believe things even more difficult to understand, the mysteries of the Eucharist and the Trinity. Am I as blessed as Mary?"

J. F. S.

MONEY OFFERINGS TO THE ORDINARY.

Qu. 1. Is it the proper thing to make an offering of money to the Bishop when he comes to administer Confirmation in a parish? I understand that in some places the parish priests do so, whereas in others they do not. What is considered a respectable offering? and should it be handed or sent to him?

2. Is it permissible to pay more than the value of the material for the Holy Oils, under plea that the bonus goes to the support of the chancellor who superintends the distribution of the oils?

Resp. 1. What is "the proper thing" will depend, first, on the circumstances under which the Ordinary gets his support from the clergy, as provided by the diocesan statutes or the *explicitly* established custom of the place. Secondly, on the personal character and habits of the bishop who, though he may need and want the offering, may not wish you to make it on the occasion of his visit, as if you were paying him like a tradesman for a job. Thirdly, on the resources and position of the parish which receives the ministrations of the Ordinary that are more or less exacting according to circumstances.

In a diocese where a bishop gets a fixed and liberal cathedraticum, by assessment of the parishes under his jurisdiction, a parish priest may assume that the pastoral expenses of the Ordinary have been duly considered in determining his regular income. In a diocese where a bishop lives practically on alms and where, as a rule, the traveling expenses to distant parishes are disproportionately great, though perhaps proportionately rare, a sense of loyalty and fitness demands that he be given as generous an offering as the pastor can conscientiously afford. The bishop will have to come again and his coming is usually a blessing on the people and the work of the parish. Yet here, too, the business sense that would calculate what the bishop's visit is worth in money, or what might be his need, or the customary tax, is not always a safe index toward what is to be done in individual cases. Bishops do not necessarily lose that sensitiveness or delicacy which good breeding and spiritual motives are apt to beget in men of their station, even when they have passed through a pastoral apprenticeship that forced them to collect money for the poor or the school or church. Hence your man in purple robes may guard beneath his pectoral cross a certain instinct that will resent your handing him an envelope as if to say: "Here, governor, this is for yourself." In other words—there is no fixed rule; but persons, time, place, and circumstances must inspire a pastor with what

is the proper thing to do; and if these do not, let him consult the chancellor, the omniscience and omnipotence behind the throne. He will know what is expected of you.

2. As for paying something to the chancellor on the occasion of receiving the Holy Oils, it may seem mere casuistry to object to such an act as simoniacal in cases where the salary of the diocesan functionary has to be provided by contributions from the pastoral clergy. Nevertheless the danger of misinterpretation, as though the sacred goods were being sold, and the possible consequences of such a course interfering with the ready and gratuitous ministration of the sacraments to the faithful, has caused the Church to discountenance and prohibit the exacting, and in general the reception, of fees in connexion with the sacramental matter and ministry. In the present case we have the decision of Benedict XIV [1] who instances the application of the Maronite Patriarch of Antioch, who had been accustomed to exact an offering from his clergy on occasion of their calling for the Holy Oils, with the distinct understanding that it was not his intention to make them pay for the sacred Oil, but that his needs required their offering, and that the obtaining of the Holy Oils afforded a convenient opportunity of getting it. The matter was laid before a special congregation of judges to decide whether the Patriarch's plea might be upheld. The answer, confirmed by the Pontiff, was in the negative, because the action might give color at some time to the suspicion that the ecclesiastical authorities sanctioned traffic in sacred things. The Patriarch was informed that the amount of the offering which he had hitherto requested for his support from the pastors of his diocese, should be transmitted to him on a fixed day of each year, viz. on the Sunday within the Octave of the Assumption. The same decision would no doubt be cited if a like case were referred to Rome to-day. The chancellor must of course have his salary, and, as he serves the clergy as well as the Ordinary, it is just that he should have it from them. But the occasion when this due is to be rendered to him is limited by the Church in order that she may safeguard her reputation and that of the clergy.

[1] *De Synod. Dioeces.* Lib. V, cap. VII, 10.

PRAYERS USED BY CHILDREN AT MASS.

Qu. Our children use a little prayer book composed by the late Father Faerber who wrote the Catechism. Among other prayers it contains a litany not approved for public use. Can we have this litany said aloud during Mass, the congregation joining in the responses? I send you with this the prayer book in question.

Resp. The prayer book referred to contains three litanies, namely, of the Holy Name, of the Sacred Heart, and of the Blessed Virgin. These three litanies as well as that of All Saints, have the approval of the Church for use in the liturgical services. As regards the Litany of the Sacred Heart, there are several versions, only one of which is liturgical; but any of these versions, and all other litanies or prayers of whatever description, if they *bear the authentic official "Imprimatur" of the diocesan bishop* of the place where they are printed, may be recited aloud or in common during low Mass or at any other devotion. Their use is prohibited only in such liturgical, that is solemn, functions as have a prescribed form of prayers or chants for the congregation or choir, e. g. the High Mass in which the texts of the Kyrie, Gloria, Credo, etc. are definitely assigned. In a low Mass the congregation or the choir have no special part assigned them; it is a private devotion, even if all take part in it and recite the prayers aloud or sing them; that is to say, it is private in the sense of the Church not acting out her solemn part with the prescribed ceremonial. The use of such non-liturgical prayers is likewise forbidden to be substituted for the prescribed and solemn official prayers; for instance, in place of the *Tantum Ergo* we may not chant an English hymn, or for the Litany of All Saints prescribed at the Forty Hours' prayer we are not to substitute any other litany. These prayers may be added to those prescribed, as when the litanies of the Blessed Sacrament or of Our Blessed Lady or of St. Joseph, etc., are recited at Benediction; but they must not be made to take the place of what is part of the official (Latin) liturgy of the Church.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

Archeology. 1. Egypt. The *London Tablet* (30 March) gives a summary view of the famous Egyptian tombs and mummies. The Egyptians, even from the earliest times, were wont to keep in view their resting-place after death; their kings built themselves pyramids for this purpose, adding to them from year to year throughout their reigns. Later on, after about 2000 B. C., they made tombs for themselves in the rocks of the mountains, tunneling into the very heart of the earth. On the other hand, nowhere else has the spoliation of tombs been carried on so continuously and systematically as in Egypt. One king usurped the grave of another; besides, stealing from the dead became a vast industry practised almost as assiduously by the Arabs before Thebes was destroyed by Cambyses as it is to-day by those whom we call excavators. During the time of the Twentieth Dynasty things had come to such a pass that a royal commission had to be appointed in order to investigate the question; but the success of this commission was at best but temporary. In 966 B. C. the priests of Ammon, who were the lords of Thebes, determined to put an end to the disorder by a desperate means. They secretly cut in the hill-side a gallery 220 feet long, which led to a chamber in the rock. There they piled up the coffins of the kings. The secret was kept so well that it died with the priests. It was only 2871 years later, in 1875 A. D., that first the gallery and then the chamber were accidentally discovered by a party of Arabs burrowing in the hill-side. They sold the minor contents of the chamber, and this led to an investigation with the result that the Egyptian Government knew in 1881 where the royal mummies lay. A few days later a barge with a cargo of royal mummies went down the

Nile to Cairo, thus occasioning a further search at Der-el-Bahari with the result of finding other chambers filled with the mummies of royal and princely people hidden for safety by the priests of Ammon. The original tombs lie empty and desolate, only one royal mummy remaining undisturbed in the place of its burial. The body of Amenothes II still rests in its vault which was discovered in 1898; but the mummy has been unswathed, allowing the curious visitor to stare at leisure at the royal features of the king laid to rest some thirty-five centuries ago. Various museums have secured one or more mummies of the Egyptian kings; but the Museum at Cairo possesses the lion's share: Thutmosis and Rameses, Sati and Amenothes, Siphtah and Menephtah together with Tiûaken lie there, a spectacle of royal helplessness. The mummy of Menephtah has not yet been unswathed; the others have been bereft of their gold masks, and they lie bare to the shoulders.

M. de Vogüé presented to the *Académie des Inscriptions et Belles-Lettres* on 5 October last the publication of the Aramaic papyri discovered in Egypt.[1] We find in it the contracts of an Israelite family made during the period of the Persian reign. The altar of Jahou is mentioned, and the same name gives its sacredness to the oath.

The work of the Egyptians in the copper mines of Sinai has been the special object of an English scientific expedition organized by the "Egypt Exploration Fund" and the "Egyptian Research Account." The expedition began its work on 3 December, 1905, and closed it about 23 March, 1906. Sarabît el Khâdim and Wady Maghârah, the two principal mine centres, were the main scenes of investigation. Mr. F. Petrie directed the expedition, being assisted by several specialists. The digging was done by Egyptian workmen who were at times reënforced by the inhabitants of the peninsula. The inscriptions that had been previously known were, at least, verified and corrected, while many entirely new ones

[1] *Aramaic Papyri*, London, 1906.

were discovered. The steles of the Pharaohs were photographed, measured, and put under proper shelter against the inclemency of the weather and the vandalism of the Bedouins. The historical texts and representations, especially those found in Maghârah, were transported to the Museum of Cairo. Nor can the results of the expedition be confined to inscriptions only: it has given us a complete study of the ancient copper and turquoise mines: it has brought to light many valuable scientific data illustrative of the Biblical events which happened in the peninsula; and, what is perhaps of the highest importance, it has brought to our knowledge the existence in Sarabît of a Semitic sanctuary with its peculiar ritual antedating the time of the first Egyptian dynasties. The inscriptions and the architectural discoveries form the object of a special publication, contributed to the "Egypt Exploration Fund" series under the direction of Mr. A. Gardiner; but the account of the expedition itself, the geological, pre-historical, and folk-lore information, the topography of the old mines, and a monograph on the sanctuary at Sarabît have been compiled by Mr. Flinders Petrie in a volume entitled *Researches in Sinai.*[2]

F. M. Abel has contributed to the *Revue biblique*[3] a series of notes on the Christian Archeology of Mt. Sinai. They are intended to supplement former articles which appeared in the same Review (1893, pp. 634 f.; 1897, pp. 107 ff.). Their immediate object is confined to certain parts of the monastery and the church of Mt. Sinai.

2. Jerusalem. Father Savignac writes about the creation of a sanctuary and of a tradition in Jerusalem.[4] About a year ago, the *Revue biblique* informed its readers about certain excavations made between the Austrian Hospice and the *Ecce Homo.* More than thirty years ago, M. Clermont-Ganneau had made investigations in the same rock, and the "Quarterly Statements" for 1874 as well as the "Archeological Re-

[2] London, 1906: Murray.

[3] Jan. 1907. pp. 105 ff.

[4] Revue Biblique, Jan. 1907, pp. 113 ff.

searches" (Vol. I.) give a good description of his work. In the mean time, a legend or a tradition has grown up around the place, with archeological and literary testimony in its favor. It is said that a Roman prison was found in the rock; hence the sanctuary of Christ's prison, formerly identified with the place of his scourging, began to be transferred to the newly-discovered caverns. It is strange that even the "Quarterly Statements" of the "Palestine Exploration Fund" (July, 1906, pp. 225 ff.) lent support to the growth of the legend.

C. Mommert has published a study on the Jerusalem of the Pilgrim of Bordeaux,[5] in which he criticizes the views expressed on the same subject by B. Eckardt. He shows that the Pilgrim ignores the Christian traditions of the place, and that he seems to have been a Jew; at the same time, he identifies his data and describes the city as seen by the Pilgrim.—L. B. Paton has written on "The Third Wall of Jerusalem and Some Excavations on its Supposed Line."[6] The writer reviews the opinions concerning the site of the second and third wall—the latter is the wall of Agrippa—and he identifies the present wall with the second. The third wall he pushes further north, believing that he has found remains of the same in his excavations. It must be noted, however, that Mr. Paton's discoveries are not decisive, and that his view seriously interferes with the traditional site of the Holy Sepulchre, placing it inside the second wall.—E. Pfennigsdorf has made an attempt to give us an accurate description of the Jerusalem waterworks; he follows Schick, but goes beyond him.[7]—A. Kuemmel has collected the materials for a topography of the ancient Jerusalem and has added an accurate map of the same.[8] The writer promises his readers a relief map in the near future.—M. N. Adler has contributed "The

[5] Zeitschrift des deutschen Palästina-Vereins, XXIX, 177-193.

[6] Journal of Biblical Literature, XXIV, 196-211.

[7] Zeitschrift des deutschen Palästina Vereins, XXVII, 173-187.

[8] Halle, 1906: Haupt.

Itinerary of Benjamin of Tudela" to the *Jewish Quarterly Review* (XVIII, 84-101; 664-691).

3. Palestine. Dr. Schumacher has devoted his work of excavation to the ancient Megiddo, especially to the fortress of Solomon, the Chananean temple, and the Egyptian palace. The shortness of the time at the disposal of the excavators did not allow them to make their soundings as thorough as they would have wished to do; but they have been able to see that the Chananean temple was both a sanctuary and a fortress, and that it was destroyed about 1600-1500 B. C., apparently during the conquest of Thothmes III. Long before the period of the Chananean prosperity, Megiddo had been a flourishing Egyptian city with an Egyptian palace, excavated by Dr. Schumacher. Between the Egyptian and the Chananean city the excavators found a bed of ashes, showing that the earlier city had been completely and violently destroyed.[9]—The Ely Lectures for 1903 delivered by F. J. Bliss on "The Development of Palestine Exploration" have been brought out in book form.[10] Beginning with the relations of Palestine to Egypt and Babylonia, and passing through the periods of Polybius and Strabo, the writer gives us a summary of the history of Palestinean exploration up to recent times: he even adds a chapter on "The Exploration of the Future." Special attention is paid to Edward Robinson and the Palestine Exploration Fund.—A. Baumstark has published a sketch of the western pilgrims to the Holy Land, living in the first millennium, and has reviewed their reports;[11] only the latter element, i. e. the review of the reports, will be of interest to the student; the rest of the pamphlet is intended for the ordinary reader.—We might enumerate here a number of other books or articles of recent date; but for the present it may suffice to mention Baldensperger's "Immovable East;"[12] Macalister

[9] Revue biblique, Jan. 1907, pp. 123 ff.

[10] New York, 1906, Scribner.

[11] Görresgesellschaft, 1906.

[12] Palestine Exploration Fund, XXXVIII. 13-23; 97-102; 190-197.

and Masterman's "Occasional Papers on the Modern Inhabitants of Palestine: A History of the Doings of the Fellahîn during the First Half of the Nineteenth Century";[13] and G. R. Lees's "Village Life in Palestine, Description of Religion, Home Life, Manners, Customs, Character, Superstitions of the Peasants of the Holy Land with Reference to the Bible."

4. Other Explorations. According to the *Orientalistische Litteratur-Zeitung* of 15 November, Professor Winckler has been most successful in exploring Boghaz-Keni, the ancient centre of the Hittite power. Confining his main efforts to a study of the citadel, he has discovered nothing less than the royal archives. Among the many tablets there is the Babylonian text of a treaty concluded between Rameses II and the King of the Khetas, known to the Egyptians as Khattusira, but whose real name was Khattusil. Besides, there are about twenty large tablets containing several hundred lines of inscription each, and about 2000 fragments. These tablets are said to be written in Assyrian cuneiform characters, but in the Hittite language. Professor Winckler is of opinion that the contents are not merely of a political nature, but refer also to worship and give formulas of conjuring. It is expected that the Asiatic Society will soon publish the tablets.

Ancient Carthage too has been the object of recent study. Father Delattre, a member of the congregation of the White Fathers, has been more happy than usual in his discoveries made between May and December, 1905. He has published them[14] in an attractive form with many illustrations. The reader feels the unconscious desire spring up in him that the learned priest would give us a summary view of his knowledge concerning the religion of the ancient Carthaginians.

The reader may be acquainted with M. Dussaud's work on

[13] Palestine Exploration Fund, XXXVIII. 110-114.

[14] La Nécropole des Rabs prêtres et prêtresses de Carthage. Paris, 1906: Féron Vrau.

Syrian mythology.[15] The work has been carefully revised and deserves the attention even of those who have read it in its former edition. Besides, the author has added an Index and a special chapter entitled "Brathy, Brochoi, Barouk." Being a well-informed explorer and archeologist, the writer does not advance his opinions so as to clash with recently discovered texts or monuments.

M. Thureau-Dangin has collected into one volume the early inscriptions belonging to the Chaldees.[16] They cover the time previous to the final establishment of the Babylonian hegemony. Each inscription has been given in its transliteration and translation. Each too has its own bibliography and special introduction. Many of the texts come from Tello, the ancient Laghash. The main difficulty encountered by the author arose from the fact that the inscriptions are written in a non-Semitic language the very vocabulary of which is to some extent unknown. It is true that the bilingual texts have furnished a key to the translator; but the ideographs still remain in their original obscurity.

Finally, the French excavations in the ancient Susa have attracted the attention of the archeological world. M. J. de Morgan has at length published the results of these hard labors.[17] To be more accurate, however, we must add the names of Jéquier, de Mecquenem, Haussoullier, and van Roggen as joint authors. M. de Morgan explains the long delay of the publication; the translators of the inscriptions had first to construct the history of the Elamites in order to give to the archeologist some definite clues by means of which he might find his way. It is well remembered that Father Scheil has successfully reconstructed the chronology of the history

[15] Notes de mythologie syrienne. Cf. Questions mycéniennes in the Revue de l'histoire des religions; and Les Fouilles récentes dans les Cyclades et en Crète in the Bulletins et Mémoirs de la Société d'Anthropologie de Paris, 1906.

[16] Les inscriptions de Sumer et d'Akkad. Paris, 1905: Leroux.

[17] J. VII. Recherches archéologiques, deuxième série. Paris, 1905: Leroux.

of Elam. Next follows a general description of the work of excavation, which in its turn is followed by M. Jéquier's account of the monuments. Perhaps this is the most interesting as well as the most important part of the publication. The monuments are classified into seven distinct chronological periods: the prehistoric, the archaic, the period of the patesis, the first, the second, the third kingdom of Susa, and the more recent times. We conceive some idea of the vast age implied by this classification, if we remember that the second kingdom of Susa is coeval with Hammurabi and Abraham, the epoch extending from about 1900 to 1100 B. C. Even in the prehistoric period, Susa possessed specimens of remarkably perfect pottery; it also exhibits remnants of buildings which have been destroyed down to an even level. In the second, or archaic, period we meet with the proto-Elamite tablets, important for the history of cuneiform writing; there is also an abundance of alabaster vases. The third period, that of the patesis, is remarkable for its mighty wars and its temples. As to the fourth period, or the first kingdom of Susa, we do not possess much definite information; it is even doubted whether the conqueror of the Elamites in Chaldee left Susa its independence or conquered it. More is known concerning the fifth period, or the second kingdom of Susa; two rulers especially stand out prominently, leaving after them a large lacuna in the history of Elam. After 1100 B. C. begins the sixth period or the third kingdom of Susa; a great number of monuments remain to shed light on this epoch, so that the historian is hardly at a loss in its study.

Criticisms and Notes.

FREE WILL AND FOUR ENGLISH PHILOSOPHERS. By the Rev. Joseph Rickaby, S. J. London: Burns and Oates, Ltd.: New York: Benziger Brothers. 1906. Pp. xi—234.

Doubtless many would like to have a didactically methodical treatise on Free Will by so acute a thinker, so experienced a teacher, and so clear a writer as Father Rickaby. Such a treatise would surely be solid, comprehensive, practical, and luminous. However, Father Rickaby is wont to move in his own orbit—not indeed with disregard for other bodies, moving or stationary—but still his own. And this is obvious in the present work. He starts from no one formula, nor passes through the familiar round of definition, syllogism, difficulty, and the rest—though indeed he would be the last to minimize the value of such a procedure in its due time and place. He simply takes four well-known and widely influential English philosophers — Hobbes, Locke, Hume, Mill—and comments on extracts from what they have written about, and mainly against, Free Will. His commentary, whilst incisive and critical, is just, temperate, genial. On the whole negative, it is likewise constructive, positive. Briefly, his own theory of Free Will is as follows: In order to will, the will must be struck by a motive. The result of this initial influence in consciousness is a "spontaneous complacency"—a phenomenon that is a physical sequence and is necessitated, not free. Free it becomes only when "hugged, embraced, enhanced, under advertence, by the conscious self"—a process that takes time, moments say. Rival motives crowd in, mainly under the pressure of association, each exciting its own necessary complacency. Finally, one of these "complacencies" is accepted, endorsed by the person, and this acceptance is an act of free will. This is the gist of it. Of course if the inquirer be persistent enough to ask how and why this very act takes place, Father Rickaby would probably say, "I don't know, and that's the end of it for me." For, as he says, "while I am much concerned that my reader should not be a determinist, I am comparatively indifferent whether he accepts my explanation of free will, or

any other, or regards the process as inexplicable." Whichever of these alternatives the reader may elect—and in this very doing his consciousness will attest the fact, though not the manner, of his own freedom—he will not fail to have been helped, illuminated, and stimulated, by the author's discussion; interested and sometimes amused by his geniality—glad in this respect as he will be that certain "tender memories of the past" have stayed the author's hand "from pruning away all traces of the exuberance of youth," and in this all the more docile to weigh once and again a theory which during the forty years of its existence in the author's mind and after "much castigation and amendment" still commends itself to a thinker so mature and a writer so familiar with alien theories and viewpoints.

LA RAISON ET LE RATIONALISME. Par Léon Ollé-Laprune. Préface de Victor Delbos. Paris: Perrin et Cie. 1906. Pp. liii—272.

A special interest attaches to this volume as being the last work of the eminent author—the one in which his closing course (1896-1897) at the École Normale (Paris), where he had taught during the two decades preceding his death—is embodied. Ollé-Laprune, it need hardly be said, was one of the ablest thinkers that France—Catholic France—has given to the world during the past half-century. A Catholic at heart and in profession, he swayed the minds of youth no less, probably more, by his life than by his teaching. Rather was his teaching the theory of his life and his life the exemplification of his theory and his teaching. Holding with Gratry and with Newman that thinking is a function of the man, of the will and of the feelings, as well as it is of the understanding, that philosophy is the art of the good as much as it is the science of the true, his various works, especially those on "Moral Certitude," the "Value of Life," "Christian Vitality," "Philosophy and the Present Times," are dominated by this will-aspect of certitude.

The present opuscule on "Reason and Rationalism" would seem to prove, at least so far as the author's characteristic theory therein appears, that he in no wise detracted from the perceptive power of reason — the intellect — in its apprehension of truth. Quite the contrary: the really apprehensional power of the understanding is here thoroughly analyzed and vindicated. Having performed this task, the second half of the book is devoted

to a criticism of diverse senses—some six in all—in which rationalism has been defended. A few sentences from the final chapter may help to manifest the author's cast of mind. Having summed up the various aspects in which reason is valid, he goes on to say that, while reason is everywhere indispensable, it is nowhere self-sufficient. Unreasonable is it to separate reason from its subjective source or from its objective data; unreasonable to deprive it of its complements, supplements, aids; to isolate it from the soul and the rest of the world, from the human race, above all from God, from God who endowed it with its principles, from God who speaks in the Church. Then, having further enlarged on the pros and cons for reason, he concludes: "Thought is an act, a work, a labor, a thing that is personal. It demands of one to do one's best; to be strong but not straightened (être ferme, non fermé), supple not soft. Every one should strive to think for himself; no one is to himself his right, his rule. No one thinks of himself, any more than he exists of himself. Man is great, especially so in what he gives of himself to science —*homo additus naturae*. But you cannot reduce man to man—*Deus additus homini*. My reason finds in its lowly dependence on God its highest dignity and its greatest strength."

The present volume is a summary of the author's last course of lectures, and would have been expanded later on into a more perfected work had death not interfered with his intention. Although in a sense we are the losers by the fact that the master's hand was not allowed to give the finish to the work, yet in another respect this very lack of ultimate rounding and polish is of advantage, as it lets us see the better the strong, sure, rapid strokes with which he gave expression to his mental creations. Besides, we owe to the same privation the essay in which M. Delbos, one-time pupil of Ollé-Laprune and now Maitre de Conférences at the Sorbonne, has described the professorial work of his former teacher—an essay without which the present book would miss something almost essential to a just appreciation of the eminent philosopher.

SANT' ANTONIO DI PADOVA, taumaturgo Francescano (1195-1231). Studio dei Documenti. P. Niccolò Dal-Gal, O.F.M. Quaracchi: Tipografia del Collegio di S. Bonaventura. 1907. Pp. 423.

The revival of Franciscan studies is continually assuming larger proportions, and the men who are devoting themselves to

the renewed culture of the separate fields of theology, history, hagiography, and belles-lettres, in which the seeds of the Seraphic flower have for centuries borne fruit, are not content with the traditional virtue of labor, whereby to maintain old methods of industry and culture; but they have adopted the new art of critical and historical investigation, and thus raised fresh titles to consideration, not merely on the part of the faithful lovers of legendary and wondrous traditions, but also on the part of minds inquiring into the grounds and warrant of medieval faith.

In this matter the present Minister General of the Order of Friars Minor recently expressed the aim and policy of the Order when he wrote to his brethren: "Nostrum est ut veritas historica plena in luce resplendeat, ea quidem ratione ac methodo qua hodie periti utuntur historici." Conformably with this canon the learned Franciscan, P. Niccolò Dal-Gal, has taken up the study of the life of St. Anthony in the spirit of critical historical research. There was need of this, apart from the demands which a sceptical age makes upon the hagiographer of to-day. The last decade, beginning with the celebration of the seventh centenary of the birth of the young Portuguese Saint whom Padua has somehow vindicated for herself, has been prolific of literature concerning him, in which enthusiastic devotion and rationalistic criticism have contested the historical truth of events produced by that mingled agency of natural and supernatural forces which have always puzzled the science of the earthly-minded. In Germany especially, Protestantism has united with the free-thinking spirit of irreligious criticism to disprove the miraculous elements in the apostolic work of the Franciscan thaumaturge, and if some Catholic writers, such as P. Ferdinand d'Araules, the author of *Problèmes Antoniens*, have sought to counteract the bigotry of Dr. Lempp and his associates, others, such as Lepître and Kerval, have left themselves open to the charge of inaccuracy which, like exaggeration, is apt to injure a good cause quite as much as positive misinterpretation.

To correct these extremes our author has gone over some of the ground of the Antonian documents with scrupulous and judicious care, and the result is a biography that leaves very little room for the critic who is disposed to carp at the unconventional and miraculous to be found in the history of a Saint whose characteristic trait of lovable helpfulness has rendered

him more popular if possible among the faithful throughout the Catholic world than even his master St. Francis. Of the author's discriminating scholarship and practical judgment in matters where the devotion and history of the thirteenth century meet upon a common ground, there can be little doubt when we remember the manifold specimens of research in Franciscan annals of the field of criticism (where such writers as M. Paul Sabatier are to be set right) that have issued from his pen, and the estimate of which is not lessened by the graceful gift of poetic diction in which P. Niccolò knows how to express his love for the themes he has so painstakingly studied.

Among the numerous sources examined by the author there are of course many which contain merely casual estimates and references to incidents in the life of our Saint, but their cumulative evidence has the effect of corroborating the testimony of the documents and facts which critics have questioned on the ground of their being either isolated or doubted, if not possibly discredited by competent authority. A much-discussed example of this kind is the famous letter of St. Francis of Assisi (c. 1224) appointing St. Anthony to the office of the first lector in theology. Of this letter there exist several versions slightly differing in their texts, though substantially alike. The important point in the letter is its showing that the young Franciscan, whom the Seraphic Father used to call "my bishop," was a man whose judgment and veracity might be relied upon in other walks of his wonderful life; and this fact is attested by numerous sidelights from the *Legenda,* the liturgical office, the testimony of Bartolomeo da Trento, Rolandino, St. Bonaventure, Fr. Thomas Eccleston, Vincenzo of Beauvais, Fr. Salimbene and Giovanni Rigauld, whose evidence belongs to the century in which the Saint lived. St. Anthony's own writings give us assuredly enough of internal evidence for the claim that the holy Patavino possessed and made use of high intellectual gifts without impairing the beautiful simplicity of his faith and of the childlike generosity which was characteristic of his charity for the poor and afflicted in every sphere of life. Of these writings Fr. Dal-Gal promises additional testimony in newly-discovered codices which the enterprising spirit of the Quaracchi College has prompted the Florentine Franciscans to prepare for publication in the near future.

To enter upon a brief study of St. Anthony's commentary on

the Psalms, the *Psalterium glossatum* of the *Liber miraculorum,* would well repay the trouble in these days of high-spirited exegesis, if our space here permitted it. As to their authenticity there remains no longer any doubt in view of the accumulated references to the authorship in the sources cited by our author. Fr. Tommaso da Celano remains indeed the principal witness, and his relation as proto-historian of the *Poverello* gives special value to what he says of St. Anthony, whose title of Doctor in the order of St. Francis antedates that of St. Bonaventure, and whose process of canonization, within less than a year after his death, confirms the *Vita Prima* of Celano written previously under order of Gregory IX. The records which were subsequently gathered and more fully incorporated in Fr. John Rigauld's *Vita Beati Antonii,* have been supplemented by the lovers of the Saint, especially during the following century. It need not surprise us that the charm of his youthful personality, endowed with every gift of mind and heart, should have led the admirers of the Saint, at an age when faith sought to gain strength in the pious traditions of past heroism, to exaggerate—not his virtue, but its application to circumstances which had so far receded as to have become indistinct. Facts were told and retold until they became legends and with childlike enthusiasm the clients began to praise their model in exaggerated forms, and by illustrations true in the core which attest their original growth, but shaped to suit the notions of the individual who relates what is wondrous. To this category belongs the *Liber Miraculorum,* composed between 1367—1369, by an unknown friar who pretends to do nothing more than to give a popular account of what has been handed down regarding the thaumaturge, through the century and a half that had passed. Strangely enough, the French biographer Chérancé (1904, Paris) gives credit to the opinion derived from a misreading of the Bollandists that the true author of the *Liber Miraculorum* is Luke Wadding, the Franciscan annalist of the seventeenth century, forgetting evidently that the book had been in Franciscan libraries for nearly 300 years before Wadding began his *Annales.*

Whilst Fr. Niccolò Dal-Gal corrects not a few of the legendary exaggerations and misconceptions that have found a place in many popular "Lives" of the wonder-worker of Padua, he vindicates the memory of the Saint against the incredulous scoffing

of those dry-as-dust historians who discredit whatever does not respond to their benumbed touch. Of the history itself, from the birth of our hero, Fernando di Buglione, in 1195, to his canonization in 1232, scarcely one year after his death, we need not add here to what has been said to show that the conventional legends receive that pruning which a critical lover of truth and of the Saint would give it.

The style of the story, as P. Niccolò relates it to us, appears admirable from the literary as well as the historical viewpoint, and we should welcome an early English version which, while maintaining the same excellences of critical correctness, would possess the notes of equal freedom and of beautiful diction.

PAPERS OF A PARIAH. By Robert Hugh Benson. Longmans, Green and Co.: New York, London, Bombay. 1907. Pp. xi-211.

Father Benson's name has appeared as author on the title-page of an astonishing number of volumes within the last three years. The most recent of his books to come to the reviewer is the *Papers of a Pariah*. Like its predecessors it makes apologetics its dominant note, for our author has dedicated his talents with praiseworthy industry to the apostleship of the pen, and has won an enviable place in the company of that gifted body of writers who have found their way to Rome through the Anglican Church. Whether the form of his message has been that of historical romance, or of allegory, of verse or the short essay, or the epistolary style, our author is always the kind though keen-visioned apologist of the faith into which he has been adopted to the highest rank of sonship—a pariah no longer.

In the preface to this volume of fourteen letters, making as many short chapters, the reader is reminded in a striking way that their author wrote them in his non-Catholic days, but still with an eye favorable to see and a pen sympathetic to set down the beauty of the external system of the Catholic Church. He has been wisely guided by the conviction that one must approach as a friend, and not as an enemy, if one would judge a system fairly. He is, indeed, at pains to make the best of the Roman Church, and hence he hearkens attentively to what she has to say for herself through her daily life and ceremonial. If his reflexions on things Catholic do not always commend themselves, this is perhaps less matter for surprise than that they are so generally ac-

ceptable, or that he has penetrated into so much of the inner signification of Catholic life. The peculiar interest and value of these literary meditations lie precisely in their being the thoughts of one who looked from without.

The first chapter of the volume deals with what the author calls "one of the most impressive dramas in the world," namely, the Requiem Mass of All Souls' Day. He views this rite, quite apart from its doctrinal character, simply as a drama, and with admirable sympathy and insight he paints a picture of its emotional side—the terror, hope, and penitence it inspires. The next letter, on the "Dulness of Irreligious People," ascribes the boredom one so generally feels in the company of those whose outlook on this life, with all its materializing associations, is not through the lens that spiritualizes what is seen. Some of the other letters discuss in a fresh and entertaining manner such questions as Intellectual Slavery, the Sense of the Supernatural, the Mystical Sense, Holy Week, the Personality of the Church, the Dance as a Religious Exercise. In this last chapter the ceremonial of the High Mass is pictured as a survival of the ancient religious dance. There is nothing in the least of flippancy in the writer's suggestion, fanciful as it assuredly is, that the dignified and measured movements of the offering of the Holy Sacrifice, with solemn ritual and in its musical and colorful setting, may be interpreted as the stately figures of a sacred dance. In striking contrast with this enthusiastic description of High Mass is the not unnatural Protestant disappointment over the seemingly hurried and less dignified actions of the celebrant during Low Mass. This forms the subject of a separate letter, although at the end of it the writer's mystical sense sees in the Low Mass a personal homage of a different character we owe to our King. So, too, we have a letter on Benediction, a service so simple and natural, yet so meaningless to the Protestant who does not remember our belief in the Real Presence. Our author sees the Church employing in this rite the three universal worship symbols of music, lights, and incense, because she knows her King is actually present on His throne, and because she wishes to proclaim publicly her faith in this Divine Mystery of Love and to offer up her praises and thanks for it.

To the reader of the REVIEW the letter entitled "A Father in Christ," which considers the paternal relationship of the priest

to his flock, is full of interest and suggestion. Even in the brusque peremptoriness—which some call by a harsher name—of a priest's occasional attitude to his people is seen an advantage rather than a defect. Our Protestant had witnessed a mild example of it, and he takes this for his commentary. Like the paterfamilias, who though he may have his moods, arising from the shortcomings of the personal and human element, yet still retains his parental authority, which is in no sense founded on fear, so the pastor has genuine fatherhood rights recognized by all Catholics. This priestly character which draws young and old, the innocent and the experienced alike, to the rectory for advice in their real troubles, is analyzed. What may seem to be the strangest part of this chapter is that this Protestant attributes no inconsiderable share in this fashioning of the priest into the adviser of all, not excepting the man and woman of the world, to the seminary system.

"If I wish to smoke my pipe with a congenial clergyman, or to hear reasonable conversation on topics of the day, or to learn how to deal with a refractory child, or to discuss the advisability of attending a certain race-meeting; or if, on the other hand, I need a little brisk consolation, or have an unpleasant secret to reveal, or an inveterate habit to overcome or a complicated moral problem to unravel . . . . I should unhesitatingly take my hat and go across to the Popish presbytery, where I should find a man who had spent ten years of his youth in a rigid seminary, but who had somehow emerged from it a man of the world in the best sense, neither a large-hearted bully nor a spiritual hypochondriac, one who will neither shout at me nor shrink from me, who will possibly drop his aspirates and be entirely ignorant of literature and art, but who will yet listen to what I have to say, understand me when I say it, and give me excellent advice. I am confident that he will hold his tongue, for he has no Eve to tempt him to indiscretion; he will wear no frown of absorption, for he has a thousand secrets more weighty than my own; he will not attempt to proselytize my soul, for, as he justly says, if the Catholic Church is right, it is I that will have to go to Hell, not he;—who will, in short, although he is two years my junior, be to me exactly what my father was twenty years ago; tell me frankly that I have been a fool, advise me how to repair my folly, and then be equally willing to talk about something else . . . . Yes,

yes; the Catholic Church is amazingly adroit; she has managed to produce grapes from thorns and figs from thistles, and men of the world from seminaries. I have not an idea how she does it, unless her own explanation of it is true—which is that the knowledge of God is the short cut to knowledge of man, that time spent in prayer is the most economical investment of a working hour, and that meditation on supernatural mysteries and familiarity with supernatural things confer an insight into ordinary affairs of common life that can be obtained in no other way . . ."

These letters are the expression, in graceful language and apposite figure, of the musings of a mind trained to observe and gifted to interpret the beauty and meaning of the ceremonial and visible life of the Catholic Church. There are interesting lessons for the Catholic grown so familiar as to be unappreciative of the glories he has inherited with his faith, as well as for the open-minded non-Catholic seeker after the truth, in these letters of a Protestant. E. J. G.

MEDITATIONS ON CHRISTIAN DOGMA. By the late Right Rev. Dr. Bellord. Printed for the Benefit of the Missionary School of the Sisters of Mercy, Callan, Co. Kilkenny, Ireland. 1906. Two vols.

Upon reviewing the first edition of this work, nine years ago, we stated that we had seen no meditation book that would serve the theological student better than this for the purpose of making him appreciate the harmony between the spirit of prayer and his own special studies. In order that the mind may derive permanent profit from meditation on divine things, it is essential that its reflexions be nourished by the solid food of wholesome doctrinal instruction. Doctrine becomes the motive power of that elevation of the heart which constitutes efficient mental prayer. Hence it has been the habit with many students accustomed to theological discipline to make their morning reflexion upon some sentence from the *Summa* of St. Thomas or from some passage in the didactic books of the Bible, suggested by the Missal or the Breviary Office of the day. Long ago a learned French priest conceived the idea of building up a system of meditations in which the dogmatic side of Catholic theology was developed in the regular order of the tracts, as explained by the Angelic Doctor. This work he called *La Théologie Affective du St. Thomas en Méditation.* It became immensely popular

among the educated classes in France, not only as a meditation book, but also as a manual of theology which enabled the reader to understand the abstract and scholastic exposition of the Catholic doctrine and to apply it to the soul by the devotional and practical exercise of mental prayer. "There is in this book," wrote the Abbé Chévéreau, "a philosophy of faith, an exposition of scientific theology, and a savour of piety that are truly admirable." The book before us covers the same ground, is, in truth, an adaptation, a reduction in briefer form of the original five volumes of the Abbé Louis Bail. The well-informed and judiciously-progressive mind of Bishop Bellord has, moreover, given to the matter an "up-to-date" form by dealing with certain aspects of the Catholic faith which modern science has forced into the foreground—such as the question of evolution, modern rationalism in education, of physical phenomena, so far as these topics deserve the attention of the reflecting religious mind.

That our estimate of the work from the first was not exaggerated is evidenced by the testimony of priests who have made use of it since then. Thus Bishop Brownrigg of Ossory expresses his appreciation of the book in the following terms: "From a constant use for some years back of Dr. Bellord's *Meditations on Christian Dogma,* I feel pleasure in stating that I consider it a most ennobling and elevating work and that, if read through and meditated on often, it cannot fail to excite our admiration, love, and respect for the great dogmas of our holy faith, while at the same time stirring us up to better, holier, and purer lives. I consider the work unique in the exquisite aptness of its language and explanations of the abstruse mysteries of our faith." In similar vein writes Cardinal Moran to the publishers of the second edition: "Bishop Bellord's work is an admirable manual for daily meditation, presenting, as it does, in simple language, a plain, methodical, and exhaustive summary of the doctrines of Divine Faith with a lucidity which the Angel of the Schools could not surpass. The arrangement of the subjects, the measured limit of each meditation, and the whole get-up of the work are excellent. I heartily wish it all that fruitfulness of success which it so justly deserves. Please send me twenty copies."

There is another reason, besides the excellence of the work, for recommending it to the clergy and to religious in particular, and that is the object to which the proceeds of its sale are to be de-

voted. Bishop Bellord on his death-bed bequeathed the copyright of this book to the Missionary School of St. Brigid's (Callan, Kilkenny), which his prudent and practical mind recognized as an exceptionally deserving charity of a truly missionary character. St. Brigid's Missionary School is attached to the Convent of the Sisters of Mercy, who conduct not only schools for the middle and higher classes, and instruct children attending the national schools, but in addition to the service of the Union Hospital and poor-school, have the care of an establishment where girls desirous of becoming nuns are boarded and educated. Upward of four hundred postulants who have entered this institution have persevered in convents at home and abroad. Thus the school has become a feeder of the foreign missions, some of which have provided free places for talented subjects. What a gain such an institution is to the work of charity and education conducted by our religious communities will be best appreciated by those superiors who feel the want of candidates for the religious life, a want that is growing each day amid the secularizing tendencies of our modern world. The support of a school whence postulants may be drawn for our religious orders of women who do so much for religion and education is a distinct claim for urging the popularity of so useful a book as Dr. Bellord's "Meditations."

SERMONS. By the Most Reverend Dr. Moriarty, late Bishop of Kerry. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 510.

Bishop Moriarty's sermons will always be popular, not only because they contain the element of truth that appeals to the intelligent and candid mind, but also because his diction, clear and direct, conveys to the reader or hearer that sense of sincerity which adds persuasion to strong argument. This edition of forty-seven selected addresses contains sermons and conferences on a variety of topics, some of which are not often found in ordinary sermon books that treat of the ecclesiastical seasons. Such are the "Month's Memory of a Bishop," the "Opening of a Church," the "Dedication of a School," "Religious Reception," and "Panegyrics." The Sunday sermons, too, have a flavor of originality and a certain robustness which make them effective models for homiletic study.

Literary Chat.

A readable and, on the whole, thoughtful article appears in the current *International Journal of Ethics*, entitled "The State Absorbing the Function of the Church." The historical functions of the Church—the author uses the term for "the corporate form of Christianity"—have been almost from the beginning education, charity (material relief of poverty and destitution), defense of the weak against the strong, and the care of men's characters and lives. The writer describes how these four are passing more and more into the hands of the State. Now what is characteristic of these transferred functions is that the spirit of them all is "love," and the transference shows "that men are now finding in the State an organ for the expression of the philanthropic love which they formerly expressed through the Church," while the "growing decay of ecclesiastical dogma" and the spread of socialistic ideas are tending steadily to constitute the State as this organ of love-expression. The writer's outlook is unmistakably optimistic. "The spirit," he says, "that is working in the world, and whose record is the history of man, never comes to destroy, but always to fulfil: not one jot or tittle of the true message and significance of the Church shall pass away till all be fulfilled. But there is also a law that one form must increase and the other decrease. If the State should ever, in the course of ages or centuries, undertake all the labors of love which hitherto have been performed by the Church, the Divine will not have vanished nor have been diminished, but will only have clothed itself with a new and more adequate form.

As the writer's purpose is to describe rather than account for the trend of things, it does not fall within his scope to show how the fruits of love in the field of the modern State are the products of the seed planted and nurtured therein by the Christian husbandman, who, while he would that all tillers were in every way of one mind with the master of the harvest, cannot but be content and glad that others, seeing the value of the grain, are at work eager for its garnering.

It should be noted that the writer's ideas are avowedly "in no wise hostile to the Church as it exists, and certainly not to the Church as it has existed and wrought." To limited information—possibly to oversight—should therefore be attributed the assertion that "the Catholic Church still maintains the principle that dominated all medieval and early modern education, that *all* control belongs to the Church; the State may, and no doubt should, contribute to the support of schools, but has no *right to dictate a single point of policy and practice*." But when a statement, such as we have here italicized, can be deliberately written down by a professor in a university (Professor Sisson, University of Washington, Seattle), and published in a learned quarterly review, the Catholic would seem to have at least a right to demur. Surely the Catholic Church maintains no such

principle as is above announced—that *all* control belongs to her, or that the State may dictate *no single point of policy or practice!*

More and more the experimental intellect is learning how to control material forces in the interest of human wants and comforts. Until recently the peach-grower spent the nights of the fickle spring weeks sleepless with anxiousness that the searching frost might be nipping at the tender heart of his budding hopes. Now it seems he may take his rest if he only put the proper "spirit" to guard his beloved fruitlings. Mr. V. A. Clark, writing (in *Science*, 5 April) from the Experiment Station Farm, Phoenix, Arizona, states that "the blossoming of peach trees may be delayed by injecting with saturated solutions of ether in water from an inverted bottle supported above. Etherization should begin just a few days before the buds begin to open." Mr. Clark thus delayed blossoming for eleven days, nor were the trees injured, while the subsequent fruit, though delayed two or three days in ripening, was materially larger.

A publication useful for the student of Political Science is *Our State Constitutions*, by Professor Dealey, of Brown University. The constitutions of the individual States are intercompared in respect to their various departments and characters. The task was no easy one, when it is remembered that the forty-five constitutions now in force average in length 15,000 words, the longest (that of Louisiana) reaching triple that number. Mr. Dealey has brought his study within the compass of a hundred quarto pages (Amer. Acad. of Pol. Science, Phila.).

Of special interest to the clergy is the chapter on religious provisions. All the forty-five constitutions provide, though varying in terms, for freedom of worship, while nearly all contain some explicit recognition of religion. Twenty-nine preambles use the term "Almighty God," three the term "God," and three the "Supreme Ruler of the Universe." The following terms each occur once only: Creator, Supreme Being, Sovereign Ruler of the Universe, of Nations, and Great Legislator of the Universe. Twenty express gratitude for the enjoyment of rights and liberty; twelve others a state of reliance on God for blessings and guidance; two use the phrase "with profound reverence for the Supreme Ruler of the Universe"; and so on. A number of other States contain formally Christian recognitions.

Among what Mr. Dealey calls "the most curious survivals of religious intolerance" are the "religious test" which eight of the constitutions contain as qualification for public office. Thus, Arkansas and Mississippi provide that no person who denies the existence of God shall hold any office; and Arkansas adds "nor be competent to testify as a witness in any court." Maryland, Pennsylvania, and Tennessee are still more explicit in their statements of religious qualifications.

Despite the recommendations of its last two constitutional conventions, New Hampshire still retains its Puritanic article, the first sentence whereof

stands thus: "As morality and piety, rightly grounded on evangelical principles, will give the best and greatest security to government and will lay in the hearts of men the strongest obligations to due subjection, and as the knowledge of these is most likely to be propagated through a society by the institution of the public worship of the Deity and public instruction in morality and religion, therefore to promote these important purposes the people of this State have a right to empower, and do hereby fully empower the legislature to authorize, from time to time, the several towns, parishes, bodies corporate, or religious societies within this State to make adequate provision, at their own expense, for the support and maintenance of *public Protestant teachers* of piety, religion, and morality." (Italics ours.) Prescinding from this latter survival of the unfit, a survey of the religious features of the State constitutions strengthens one's respect for the wise and sturdy character of their founders.

The Lenten Conferences delivered at Notre Dame, Paris, are universally accorded a permanent place of honor in the literature of pulpit eloquence. The course of 1906, recently published in a neat octavo of some 400 pages by Lethielleux (Paris), and entitled *Exposition de la Morale Catholique: La Vertu*, comes well up to the high mark of its predecessors. The orator, the Abbé Janvier, is doing for Catholic morals something similar to what the late Père Monsabré did for Catholic dogma. The volumes embodying M. Janvier's Conferences during the three preceding Lents, treat respectively of "Happiness," "Liberty," and the "Passions." The latest volume is devoted to "Virtue." The author has throughout followed the teaching of St. Thomas, casting it, however, it need hardly be said, in a form and style adapted to the requirements of a modern audience. Besides the six Conferences in which the more speculative doctrine of the Virtues (theological, intellectual, moral) is unfolded, there are six Instructions of an immediate practical character adopted for a Retreat.

Another of the recent Notre Dame series of conferences appears in a small volume entitled *Les Vraies Forces* (Emmanuel Vitte, Lyons and Paris), by Dr. Auriault, Professor of Dogma in the Catholic Institut, Paris. By "the true forces" is meant holiness and its effects as exemplified in the history of the Church. In five preceding volumes the author described the activity of these "forces" in the successive life of the Church, from its birth onward to the ninth century. The latest volume does the same for the ninth to the twelfth centuries. The exemplification here centres in SS. Gregory VII, Anselm, and Bernard, and also in the Crusades. The conferences are instructive, edifying, and stimulating and, in connexion with their predecessors, have a distinct apologetical value.

The annual Reports of the Superintendent of Parish Schools of the Archdiocese of Philadelphia are models of detailed summaries pointing out not merely the status and condition of the schools, but indicating where the opportunities of improvement are to be sought. Father McDevitt prefaces his Twelfth Annual Report by an admirably pointed survey of the

history of Catholic education in the district that at present covers the Archdiocese of Philadelphia during the last hundred years. The aim and plea of his address is to arouse the Diocesan School Board and all who are interested in the educational welfare of the youth of Philadelphia to celebrate in a worthy manner next year the centenary of the creation of the Diocese, by the establishment of a Girl's High School similar in scope and efficiency to the High School for Catholic boys, founded by the generosity of Mr. Cahill. It is a work in every sense worthy of the aim as set forth and, under the control of its present Superintendent, sure to produce worthy results.

The First True Gentleman is a handsome booklet, beautifully printed, with a foreword by Edward Everett Hale (Luce and Co., Boston), in which the writer, who, we are glad to know from her language, believes in the divine personality of Christ, sets forth the salient qualities of His human nature. The author finds the essential qualities of a gentleman in the old definition of the man possessing "truth, pity, freedom, and hardiness." The essay, though very brief indeed, is full of fruitful and ennobling suggestion.

Lebensweisheit des Seelsorgers is a small volume of two hundred pages in which the blessedness of a pastoral life, rightly lived, is set forth in the style of the *Following of Christ,* by Thomas à Kempis. It is thoroughly practical and at the same time breathes a spirit of devotion which enhances the reader's respect for the teaching of an experienced pastor, who instructs his younger confrère not only in the relations of his personal and private life but likewise in his duties toward the members of the pastoral household, his brother priests, his flock, and the world without. (Laumann, Dülmen; Fr. Pustet).

The Child of Mary is a new magazine published quarterly by the Sisters of Providence, St. Mary's-of-the-Woods (St. Mary's, Vigo Co., Ind.), which gives excellent reading material to the lovers of our Blessed Lady. Its illustrations as well as the choice typography are an indication of the care and taste one likes to think is imparted by our Catholic institutions of higher education; and St. Mary's-of-the-Woods bears out the good reputation which it has won for its teaching qualities in other fields of womanly culture.

There is a movement on foot in France to supply the want created by the expulsion of the Religious Teaching Orders. Not only does the truly Christian population of the large French cities disapprove of the radical measures of the socialist radicals who are bent on banishing the name of God and Christ from the land, but there is likewise a large element of sober-minded people who, whilst they care perhaps little for the Catholic religion, realize, nevertheless, the awful havoc wrought in the moral condition of the people by the purely negative and pagan influence of exclusively secular education. Hence the efforts to establish colleges, especially

for young women, where the future moral status of the family as well as of the individual is to be safeguarded by a high standard of ethical culture. In the same spirit a literature is being worked up that will appeal to the finer sense of womanhood without the particular form of religion. A good sample of this kind of reading is a series entitled *Les Quatre Livres de la Femme.* The first volume is *Le Livre de l'Epouse,* to be followed by *Le Livre de la Maîtresse de la Maison, Le Livre de la Mère, La Livre de l'Educatrice.* If we may judge from the first instalment, the work contains excellent and practical lessons helpful in the education of women along the plane of the natural virtues.

The Rev. Bernard Kelly of the diocese of Southwark publishes (Kegan Paul: London) a succinct history of the Catholic Missions in England, beginning with the days of the so-called Reformation under Elizabeth down to the present time. The missions are ranged in alphabetical order and each historical sketch is followed by the list of rectors who administered at that period. A good historical introduction makes the volume both an interesting history and a practical directory of the growth and status of Catholicity in England (St. Louis, B. Herder).

The unique Irish Religious Celebration now regularly held at Westminster Cathedral, London, on St. Patrick's Day, under the auspices of the Gaelic League, has given occasion to the publication of a handsome edition of the hymns and prayers used during the service. The Irish text is given, with collateral English translation. For the versified translations of the hymns we are indebted to the gifted Irish convert, Miss Emily Hickey. The music for the Irish hymn to St. Patrick is Old French Plainsong. Browne and Nolan print the booklet with a very pretty cover representing St. Patrick followed by St. Brigid with her lamp.

The American College at Louvain celebrates its Golden Jubilee in June of this year. It was established in 1857 as the first of European Seminaries to train English-speaking missionaries for the United States, at a time when the facilities for providing regular courses in philosophy and theology were limited to a small number of struggling ecclesiastical institutions. A commemorative seal designed for the jubilee represents the college in the symbolic figure of an angel in the centre of a triptych bearing in his right-hand the standard of the cross, whilst the left-hand is folded on his breast, supporting the symbols of faith, hope, and charity. The angel stands in the midst of a field white with ripened grain ready for the harvest, and his wings cover two sturdy laborers, one representing the sower, the other the reaper. The crown-shaped frame which contains the three figures has the form of the letter M, suggestive of the patronage of the Immaculate Virgin who is the titulary of the College. The background is formed by pendants of the fruit of the vine, symbolizing the mystic priestly sacrifice. Above is the shield emblem of the Stars and Stripes flanked by the numbers 1857 and 1907, which tells the story of America's enterprise and support of the institution.

Father Cuthbert, O.S.F.C., has presented us with a most readable and helpful volume entitled *A Tuscan Penitent,* being the life and legend of St. Margaret of Cortona, the Franciscan sinner-saint, the Magdalene of Tuscany, where she was born in 1247. After a short biography of the Saint, Father Cuthbert gives an English version of the *Legend* written by St. Margaret's Confessor, Father Bevegnati. The story of the first twenty-six years of St. Margaret's life is far from saintly; but this fact makes the history of her later penitence all the more interesting and encouraging to a generation that is deadly matter-of-fact and that looks for naturalness and truth even in hagiography.

Father Elder Mullan, S. J., who is engaged now in Rome on the great work of the history of his Order, is the editor and compiler of a manual designed for sodality and private use (*Book of the Children of Mary*: Kenedy). It is the most complete and authentic work of its kind in English. Besides four Offices (Vespers of Our Lady Immaculate, Little Office of the Name of Mary, Little Office of the Immaculate Conception, and Lauds from the Office of the Dead), it gives in fullest form the ceremonies of all public Sodality functions, as well as rules, and various instructions and helps for private devotions. One noteworthy feature of the manual is the new and much improved translation of the Little Office of the Immaculate Conception. The letterpress of the volume has been chosen with excellent discrimination, and the various sizes and faces of the types conveniently mark the different sections of the book.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

La Théologie du Nouveau Testament et l'Évolution des Dogmes. Paris, 10 rue Cassette: P. Lethielleux. 1907. Pp. xxxvi-576. Prix, 4 francs.

The New Theology. By R. J. Campbell, M.A., Minister of the City Temple, London. New York: The Macmillan Company. 1907. Pp. ix-258. Price, $1.50 *net.*

Introduction aux Études Liturgiques. Par le Rme. Dom Cabrol, abbé de Farnborough. Paris, 4 rue Madame: Bloud et Cie. 1907. Pp. 169.

The Question of Anglican Ordinations. By Abbot Gasquet, O.S.B., D.D. Notre Dame, Ind.: The Ave Maria Press. Pp. 52. Price, $0.15.

Lettre Pastorale de Mgr. L'Éveque de Tarbes sur le Prêtre. Mandement pour Carême de l'an. de grâce 1907. Lourdes: Imprimerie de la Grotte. 1907. Pp. 40.

The Christian School. Pastoral Letter of the Right Rev. James A. McFaul, D.D., Bishop of Trenton. Second Edition. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 32.

Saint Joseph. Leaves from Father Faber. Collected and Arranged by the Hon. Alison Stourton. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 129. Price, $0.30.

PHILOSOPHICAL.

L'Ordre Naturel et Dieu. Étude critique de la théorie moniste du Dr. L. Buchner sur les principes de l'Ordre naturel de l'Univers, et réfutation

de Force et Matière (Kraft und Stoff). Par l'Abbé Alfred Tanguy. Prêtre de Marseille, Vicaire à Notre Dame du Mont. Paris, 4 rue Madame: Bloud et Cie. 1906. Pp. xiii-386. Prix, 3 *francs.*

THE PERSISTENT PROBLEMS OF PHILOSOPHY. An Introduction to Metaphysics through the Study of Modern Systems. By Mary Whiton Calkins, Professor of Philosophy and Psychology in Wellesley College; author of *An Introduction to Psychology,* etc. New York: The Macmillan Co.; London: Macmillan and Co. 1907. Pp. xxii-575. Price, $2.50 *net.*

CURSUS BREVIS PHILOSOPHIAE. Auctore Gustavo Pécsi, Phil. et SS. Theol. Dre. in Seminario Aepiscopali Strigoniensi Philosophiae Professore. Volumen I: Logica et Metaphisica. Cum Approbatione Reverendissimi Ordinariatus Strigonensis. Esztergom, Hungaria: Typis Gustavi Buzárovits. 1906. Pp. xvi-311.

HYPNOTISM AND SPIRITISM. A Critical and Medical Study. By Dr. Joseph Lapponi, late Chief Physician to Pope Leo XIII and His Holiness Pius X, Professor of Practical Anthropology at the Academy of the Historico-Juridical Conferences at Rome. Translated from the Second Edition by Mrs. Philip Gibbs. New York: Longmans, Green, and Co. 1907. Pp. xii-273. Price, $1.50 *net.*

HISTORICAL.

ROUND THE WORLD. A series of interesting illustrated articles on a great variety of subjects. Vol. II—American Cut Glass, Street Scenes in Different Lands, A Visit to the Mammoth Cave, How Flax is Made, A Word About Turkey, etc., etc. With 103 illustrations. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 215. Price, $0.85.

CHRISTIANITY AND THE SOCIAL CRISIS. By Walter Rauschenbusch. Professor of Church History in Rochester Theological Seminary. New York: The Macmillan Company; London; Macmillan and Co., Ltd. 1907. Pp. xv-429.

LA S. CASA DI LORETO, Secondo un Affresco di Gubbio. Illustrato e Commentato da Mons. M. Faloci Pulignani, Vicario Generale dell' Archidiocesi di Spoleto. Roma: Desclée, Lefebvre e C. 1907. Pp. 107.

LEADING EVENTS IN THE HISTORY OF THE CHURCH. Written for Children by the Sisters of Notre Dame. Part V—Later Modern Times. London and Glasgow: R. and T. Washbourne; New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 140. Price, $0.40.

FOLIA FUGITIVA. Leaves from the Logbook of St. Erconwald's Deanery, Essex. Edited by the Rev. W. H. Cologan, Hon. Secretary Catholic Truth Society. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 420. Price, $1.50.

MISCELLANEOUS.

PAPERS OF A PARIAH. By Robert Hugh Benson, author of "The Light Invisible," "Richard Raynal Solitary," etc. London, New York, Bombay, and Calcutta: Longmans, Green, and Co. 1907. Price, $1.25 net; by mail, $1.35.

FOR YOUR SWEET SAKE. Poems. By James E. McGirt. Philadelphia, Pa.: The John C. Winston Company. 1907. Pp. 79. Price, $1.00.

THE PRICE OF SILENCE. By M. E. M. Davis. With Illustrations by Griswold Tying. Boston and New York: Houghton, Mifflin, and Company; Cambridge: The Riverside Press. 1907. Pp. 280. Price, $1.00.

THE CATHOLIC ENCYCLOPEDIA. An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church. Edited by Charles G. Herbermann, Ph.D., LL.D., Edward A. Pace, Ph.D., D.D., Condé B. Pallen, Ph.D., LL.D., Thomas J. Shahan, D.D., John J. Wynne, S.J., assisted by numerous collaborators. In fifteen volumes. Vol. I—Aachen-Assize. New York: Robert Appleton Company. 1907. Pp. 826, double column.

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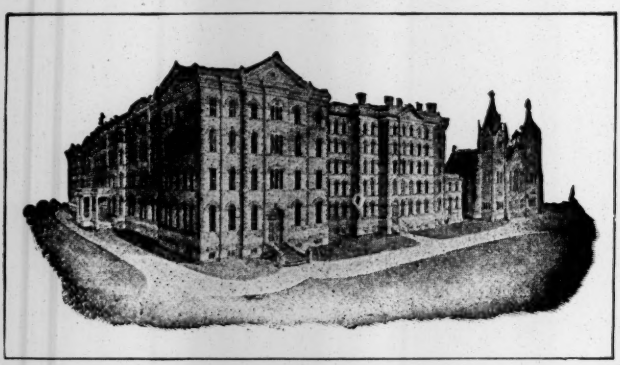

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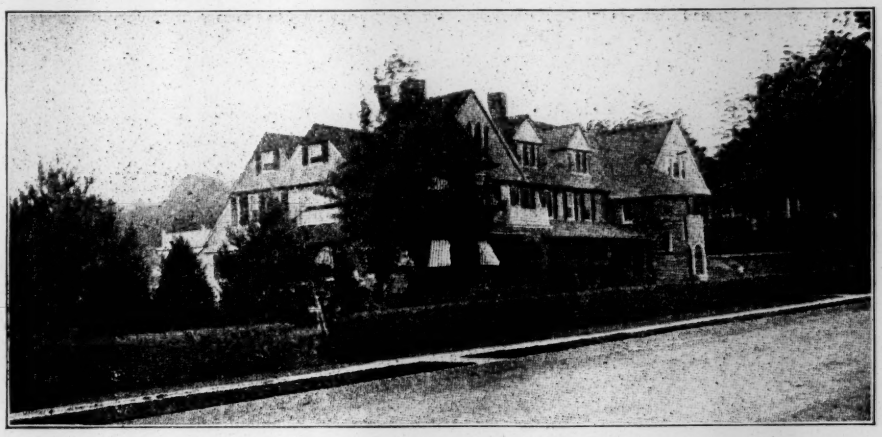

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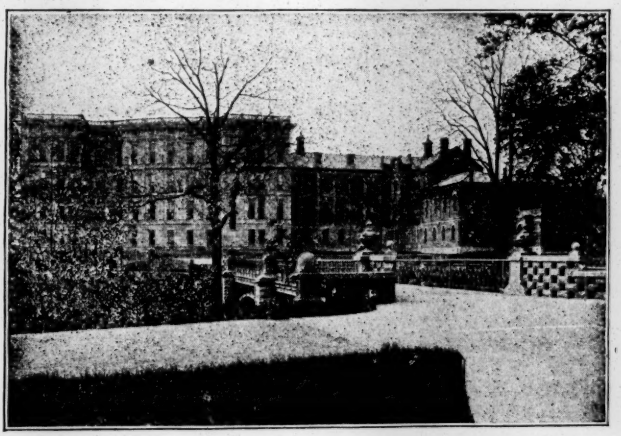

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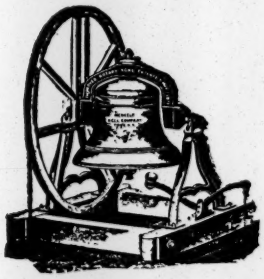

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